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LEE M. FRIEDMAN '93

THAT IS,
THE KEY
OF THE
HOLY TONGUE.

Wherein is contained the Hebrew
Grammar (in a manner) word for
word out of *P. Martinus*.

Englified for the benefit of those that (be-
ing ignorant in the Latin) are desirous to
learn the Holy Tongue.

By *JOHN UDALL*.

With some Annotations upon every
Chapter, by *Christian Ravis Berlinate*, publique
Professor of the Orientall Tongues in
the Gymnasii at Amsterdam.

The second Edition.

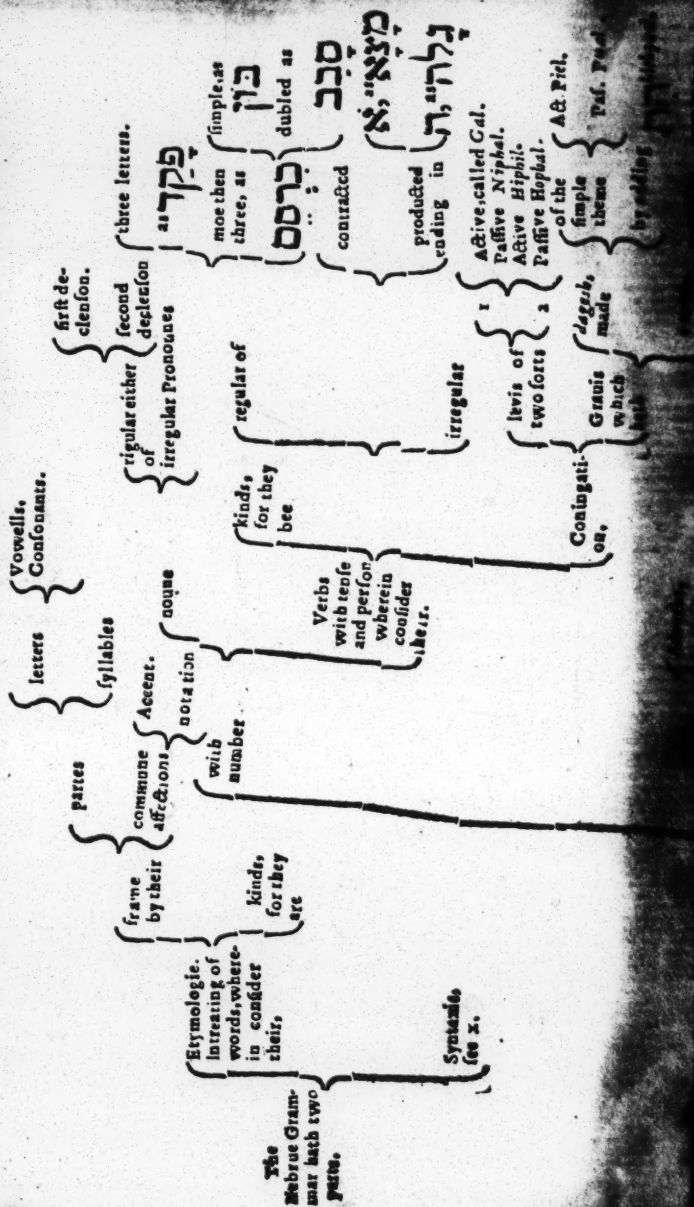
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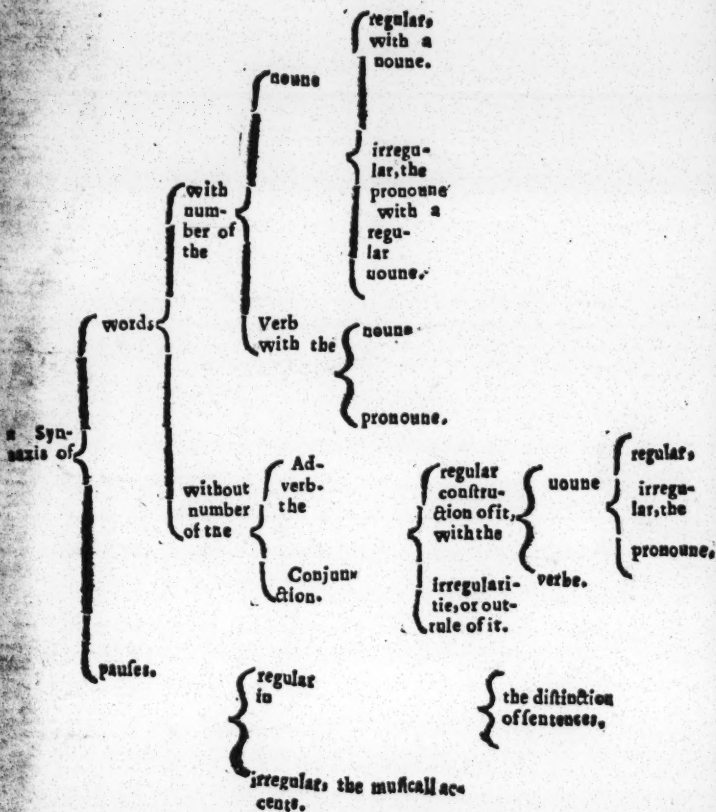
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A Table containing the principall heades of the Hebrue Grammar.

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THE FIRST BOOK OF THE HEBREW GRAMMAR.

CHAPTER I.

Of the letters.

GRAMMAR is the art of speaking well; as in the Hebrue tongue to speake hebrue. Grammar hath two parts, Etymologie and Syntaxis. Etymologie is that part of Grammar which giveth rules concerning words. A word is a note whereby every thing is named. There be two parts of a word, a letter and a syllable: A letter is a part of a word expressing a sound that cannot be divided. There be two sorts of letters, vowels and consonants; Those letters that be one like another, are often used one for another: A vowell is a letter that may make a whole sound by it self, and it is of two sorts, short and long. The short vowell is of simple time (that is, more quickly pronounced) it is five fold.

Pathah →	Ⲁ	a
Segol ∴	ⲁ	e
Little Hirc .	Ⲃ	i
Camets hatuph ∴ or short Camets	ⲃ	o
Quibbuts	Ⲅ	u

The long vowell is of a double time (that is, pronounced more long) it is also five fold.

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Camets	Ⲛ	a
Tseri	ⲛ	e
Great Hiric	ⲛ̄	i
Holem	ⲛ̅	o
Shuric	ⲛ̆	u

Note that among the short vowells the three last, that is Hiric, Camets, and Quibbut, are never wholie set downe, (that is, they allwaies want their proper Consonants, and stand under some other) whereby appeareth the difference betweene little Hiric and great Hiric, which otherwise were none. A Consonant is a letter which cannot make a full sound without a vowell. Consonants be either half vowells, or mutes. Half vowells be such as make (as it were) half a sound of themselves. They be either quick, or more dull in sound, Those that give the quicker sound be such as are pronounced by touching the teeth with the tongue, as

Ⲁ	ⲁ	
Ⲃ	ⲃ	sh where the prick is on the left side
Ⲅ	ⲅ	thus Ⲃ, it is onely Ⲁ.
Ⲇ	ⲇ	

They that are of a more dull sound, are pronounced with the lips, as

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א	ב	מ
כ	נ	ש
	ד	ו
	ה	ז

The consonants that be called mutes are such as one-
y endeavour to sound; they are either pure mutes or
alperated mutes. Some of the pure mutes are pro-
nounced with the lips open, and some with the lips shut.
Those that are with the lips open, are uttered with the
teeth, or the palate of the mouth.

Those that are uttered with the teeth, are

Teth	ט	ז
Tau	ת	ז
Daleth	ד	d

Of these and Sameck are made two compound letters.

Tfadi	צ	ז
Zain	ז	ז

Those that are uttered with the palate of the month, are

Coph	ק	q
Caph	כ	c
Gimel	ג	g

The two first are of one sound, as ב and ת were in
the former.

Those that are pronounced with the lips shut, are
two, to witt

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Beth ב ב

Pe פ פ p

Those letters that have two characters, use the latter onelie in the end of words, and therefore they be called finalls or ending letters.

They that are aspirated mutes, doe breath out of the throat, and that either more mildly, or more strongly.

Those that breath mildly, are

Aleph א

He ה

Those that breath more stronglie are

Cheth ח ch

Gnain ע gn

There be sixe of these mutes, that doe receive often the aspiration He, and then are they thus expressed, ת th תב ch ב bh that is, wanting their prickes in the middle. Where note that these letters are not thus aspirated in the beginning of a word, as תמיר continually, דבר a word בף a hand, נר a stranger, בית a house. Except a vow ell, or a mild aspiration doe goe before, as Psal. 31, 10. כִּי כָלוּ בֵּינוֹן for they consumed with grieve. Psal. 5, 7. בֵּיתְךָ ביתך I will come into thine house. Ilay. 10, 14. וּפִוצָה פֶּה and opening his mouth.

There is an other way usually taken to expresse the consonants whereby the Hebrues doe reckon their usuall numerations, thus.

Aleph

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Aleph	א	1	a	Mem	מ	40	מ	m
Beth	ב	2	b	Nun	נ	50	נ	n
Gimel	ג	3	g	Samech	ס	60	ס	s
Daleth	ד	4	d	Gnain	ע	70	ע	gn
He	ה	5	h	Phe	פ	80	פ	p
Vau	ו	6	v	Tfadi	צ	90	צ	ts
Zain	ז	7	z	Coph	ק	100	ק	q
Cheth	ח	8	ch	Resh	ר	200	ר	r
Teth	ט	9	t	Shin	ש	300	ש	sh
Jod	י	10	j	Thau	ת	400	ת	th
Caph	כ	20	c					
Lamed	ל	30	l					

The Jewes in their accounts for יה fifteen, doe use שו
nyne and fix, lest the name of God Iah, which is written
with the same letters, should be prophaned.

The rest of the hundreths are either supplied by addition,
or with finall letters.

Their thousands are expressed either thus אבנא, or thus אבנ, etc.

CHAPTER II.

Of a syllable, where Sheva and Dages h
are handled.

A SYLLABLE is a part of a voice which expresseth a perfect sound. A syllable consisteth either

A s

of one

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*of one letter onely , or of more then one. A syllable of
 one letter is every severall vowell; A syllable of mo letters
 then one , is that wherein divers letters are conjoynd in
 one sound, those of the right hand (contrarie to the manner
 of our language) beeing alwaies to be taken before those
 of the left hand: sometimes two vowels make one sylla-
 ble , and that is called a diphthong , whereof there be
 three kindes.*

The first is when סיני Synai
or ך goe before , as עשן Esau.

The second is when the vowels under Iod are before , as

{ כסלן Cisseu
 { זין Zin.

The third is when ן goeth before , as תלוי Talui.
 Talui.

*After a diphthong the pure mutes are seldome as-
 pirated, as* הון oh nation.

*Sometimes a syllable is made of a vowell and two conso-
 nantes (at the most) on each side of it, the marke that joyn-
 eth them together in one syllable is called sheva , and is
 marked with two pricks one direct above another , and
 both under the consonant thus (:) There can bee but one
 sheva in the beginning of a word , and therefore if two
 doe come together , the former is turned into hirc ; as
 דברי for דברי words ; or Patah, or Segol, especiallie
 under*

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under those consonants that sound out of the throate called gutteralls, as אֶפְקֹד I will visite. עֶבְדִּי his servant.

Also the latter Sheva is taken away, if it should be under jod; as Isa. 10. 16. בִּיקֹד as a burning, for בִּיקֹד Genes. 35, 23. וִיהוּדָה and Judah, for וִיהוּדָה yet Dan. 12, 2. מִישְׁנֵי of them that sleepe; 2. Chro. 20, 11. מִירוֹתָךְ from thine inheritance.

But there may be two ſhevaes in the end of a word, according to the number of consonants having no vowels under them, as קֶשֶׁט the trueth; yet is it seldome expressed in the end of a word, as רָבַר a word: כִּפֶּר a booke. Except the word end with ך as הָיָה hee went, or with two consonants, as יוֹסֵף he ſhall add.

The gutterall consonants (that they may the more easily bee pronounced) doe take unto ſheva one of these vowels, patah, camers, or segol, then are these vowels called (rapt or ſhort) hateph patah, hateph camers, hateph segol; as יֹאסֵף hee will add, נָעֲמִי Naomi, אֶהְרֹן Aaron, yet it is ſometimes otherwiſe, as Exod. 20, 16. תִּהְיוּ תְּחָמוּ thou ſhalt cover, תִּהְיוּ תִּהְיוּ (woman) ſhalt weave, וְאֶרְבֹּן they laid in wait; for these rapt vowels doe looſe ſheva when an other followeth. Sometimes the ſame falleth out under other consonants, as Iob 33, 25. רִמְפֶּשׁ he was freſh (or) tender. In the end

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of a word ה and ע have pathah in stead of sheva , and must bee pronounced after pathah, as רוּחַ ruah , יוֹרֵעַ Iodeang; and it may be contracted, as יוֹרֵעַ Iodang.

In the end of a word ה hath sometimes a prick in the mids , and is as much as a strong aspiration, as נָגַהּ nagah, hee shined , and therefore the pure mute following it, is not aspirated, Genes. 6, 16. בְּצִדָּה תִּשִּׁים in the side thereof thou shalt put.

Sheva maketh the vowell short that goeth before it, therefore camets is short before sheva , as חֹכְמָה chochmah. After this i heva the pure mutes are seldom aspirated, as תִּזְכֹּר tifcor, אִשְׁתּוּ ishto , yet Gen. 2, 15. לְעֹבְדָהּ to dresse it. 2. Sam. 22, 11. כַּנְפֵי wings. 1 Kings 10, 29. מַלְכֵי kings, Job 29, 6. כְּלָבֵי dogs, and כְּנָפֵי rivers, so do we read כְּלָבֵי dogs, and כְּנָפֵי hypocrites. Thus much of i heva.

Double consonants for brevities sake are often included one in another; though in sound they be separated , the marke whereby to know the same is called dagesh , which is a prick inclosed in the letter. as לֶמְהָ לammah.

Gutterall consonants and ר doe not receive dagesh, and therefore the vowell going before them is made long, as עֲרִין strong, בֵּאֵר hee declared, בֵּרַךְ hee blessed; for עֲרִין בֵּאֵר בֵּרַךְ; yet sometimes ר hath dagesh, as Ezekiel 16, 4. כֶּתֶר שֶׁרָךְ thy navell was cut.

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On the other side, a long vowel is turned into a short one, if dagesh doe follow, as **תָּתִים** read, **תִּתִּים**; thou shalt finish, for **תָּתִים** **אֲדוֹמִים**; albeit it is sometimes otherwise, as 2, Sam. 7, 21. **הַגְּדִילָה** magnificence; by this reason it is that Camets before Dagesh is short, as **רֹנִי** ronni.

Dagesh is sometimes taken away, if sheva bee underneath, as Job. 37, 3. **יִשְׂרָהוּן** hee directeth it, and 4, 15. **יִשְׂאֵן** they shall bring, for **יִשְׂרָהוּן** and **יִשְׂאֵן** if sheva bee with Dagesh, the pure mute following may bee aspirated, as **פָּקְדוֹן** they have visited.

CHAPTER III.

Of the Accent, and of Notation.

TH V S much then of the parts of a word; the commune affections thereof are Accent and Notation. The accent is (as it were) a certaine singing of the word. Naturallie there is but one accent in every word, called acute, or sharpe, and is marked thus (´) if need bee under the syllable, yet another as a stranger doth sometimes goe before it, and is called Metheg, *that is to say, a stay, because it stayeth the word*
some-

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somewhat in that place where it is, as פוקדים they visiting. This accent (that is Metheg) maketh the vowel long; hence it is that Camets with this accent is long, what soever doe follow, as חכמה she was wise, למה why? Sheva may be single under a gutturrall, if it follow the naturall accent, as ירענו we have knowne.

Notation is when the Originall of a word is sought out; and that is either in kind or in figure. The kind is, when wee enquire whether it bee a primitive or derivative. The primitive is that which is the beginning of all of that kind, the Grecians call it Thema, and the Hebrewes call it שרש the root, because the rest doe spring out of it, and it is expressed most commonlie with three consonants, as ארץ the earth פועל hee wrought, and seldome with foure or five.

A Derivative is that word which is derived from the primitive. Derivation is made by adding of some of these seven letters, יהאחנתו, which are commonly called the Hemantik letters, and are thought to belong onely unto nouns, but if the thing be well weighed, we shall finde the use thereof commune in every declining, as מפקד numbering, נפקד he was visited, תכלית perfection, ילקוט a scrip, אבן אברהם a monument, הפקיד hee rumbered; which shall more plainlie be understood in every severall flexion or declining.

These

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These letters (to wit hemanticks) beeing set before gutterals, doe follow their rapt vowells, as מעביר cauing to serve, נאסף hee was gathered. These same letters (except vau) beeing set before any word beginning with Nun or Iod that should have Sheva, doe often change them thus; Nun into Dagesh, as מתן for מנתן a gift, נגש for נגש he approached; and Iod into vau, as מושיע for מושיע preserving, נושב for נישב hee dwelleth. Sometime it is otherwise, as Prov. 3.6. ישר hee shall direct, and 4. 25. ישירו they shall direct. Hos. 7. 12. איסורם I will correct them, yet if the midle letter bee Tsadi, the change is often into dagesh, as מצב for מיצב a standing, הציב for היציב hee appointed. Three of these letters יאה are sometimes added to the latter end of a word, and be called paragogicks, as לילה for ליל the night, אבוא for אבו they would, רבתי for רבת copious: yea and also often, as בן for בן a son Num. 24. 3.

The figure is, when wee seeke whether the word bee single or compound. The single word is not to bee divided into moe, as פקר hee visited. The compound is that which is divided into moe then one, as אברהם. Composition of moe words into one doth sometimes contract them, as אשר לי for אשרי which is to mee.

CHAPTER. IIII:

Of the kindes of words.

THE *commune affection of words is set downe, the severall kindes of words doe follow. A word is either with number, or without number. The word of number is that which besides his owne signification noteth a number, either the singular or the plurall number. The singular number is when one thing is signified, as דָּבָר a word, פָּקַד hee visited. The plurall number is when moe then one are signified, as דְּבָרִים words, פָּקְדוּ they visited. A word of number hath also gender. A gender is the difference of a word according to the sex, and it is either single or commune; the single is that which signifyeth one kind, and it is either masculine or fœminine. The masculine gender is that which is ascribed to the male. The fœminine is attributed to the female kinde, and is made of the masculine by adding הּ unto it, as טוֹב good, the masculine; טוֹבָה good, the fœminine: בֵּן hee understood; בְּנָה f hee understood. The commune gender is that which pertaineth equally to both kindes, as אָנֹכִי I, man or woman; פָּקְדוּ they (men or women) visited. Againe, a word is either finite or indefinite; finite is that which var-*

eth

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certaine numbers and genders, as **אִישׁ** man, **פֶּקֶד** visited, Indefinite is that word which varieth not, by number or gender, as **אֲשֶׁר** which, **פֶּקֶד** to
A word of number is either a noun or a verb.

CHAPTER V.

Of a Noun.

NOUN is a word of number and gender

The Duall number in a Noun is distinguished by the plurall, when two things onely are signified.

The feminine gender is often ascribed unto Nouns of members, as **יָד** a hand, **רֶגֶל** a foot. Also the

names of cities are of the feminine gender, as **יְרוּשָׁלַיִם** Jerusalem, 2.3. Likewise the names of countreyes, as **אֲדוֹם**

Edom, **שֵׁעִיר** Seir. Nu.24. Also of windes, as **צָפוֹן** North, **תֵּימָן** the South: Cant.4. 6.

Some Nouns are of both genders, as namely the names of beasts, as **בְּהֵמָה** a beast, **עוֹף** a bird, **צִאָן**

herd; **חֲמוֹר** an asse, **כֶּבֶשׂ** a sheep. To discern the gender these Nouns are aded, **זָכָר** the male, **נִקְבָּה** the

female Levit.4.23. **שֵׁעִיר עִזִּים זָכָר** the hee-goate, **שֵׁעִיר עִזִּים נִקְבָּה** the shee-goate.

CHAPTER VI.

Of the first declension

The flexion, or variation of a Noun is called a Declension, whose commune Anomalie, or outrule

B

is by

is by taking away first of camets from the last syllable
save one, as גרול a great one גרולים great ones.
גדולה גדולות Secondly of Tseri in the last syllable
if no camets goe before, as פוקר hee visiting פוקרים
they visiting.

There be two Declensions. The first is of Nounes of the masculine gender, and the second of such as are the feminine.

The first Declension hath his plurall number ending in יָה as שׁוֹר orders; and so are they declined whose last syllable save one is with camets, and the middle letter should haue Dagesh, as עֲרִיץ strong, in the plurall number פָּרָשִׁים a horseman פָּרָשִׁים horsemen. מִדְּבַר a threshing instrument מִדְּבָרִים threshing instruments.

Also those that end in ה, saving that the last syllable is contracted, as קצה an end קצים ends, קנה a reed קנים reeds. So likewise is every Noun of one syllable with Tseri, except בן a sonne, בנים sonnes. Some are thus declined קן a nest קנים nestes : so מגן a shield מגנים shields ; פת a piece, פתים pieces: סף a post, ספים and ספות postes.

Those that end in Iod doe often contract their last syllable, as יהודי a Jew יהודים (for יהודיים), Iewes, גוי a nation גוים nations; but שקוי drinketh

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שקוים Psal 102. גרי a kid גריים an orna-
ment חליים infirmitie חלי חלאים and חלאים
צב a little goate צבאים and צבאים light of
beliefe פתים and פתאים שפי an high place
שפים and שפיים But ערי an ornament maketh
ערים Ezek. 16, 7. כלי a vessell כלים.

Also ך is sometimes set for Mem, as ימים dayes, yea,
and the plurall number may be formed by taking away
Mem, as חורי and חורי for חורים holes; so גבי lo-
custs, חלונני windowes; but ידי hands Ezek. 13, 18.
חשופי uncovered.

The Duall number is declined in ים, as יד a hand
ידים two hands But these are formed more unæqually
רגל a foot רגלים two feet, קרן a horne קרניים and
קרניים two hornes, לחי a jaw לחיים two jawes,
ברך a thigh ברכים two thighs, אזן an eare
אזניים two eares.

The contraction of number is here used as a certaine
case, as when the plurall number endeth in י .. and Mem
is taken away, as of טורים is made טורי; And so is the
Duall number שני שנים two שתי שנים two; yet
sometimes Mem remaineth, as Gen. 17, 20. עשר---
שנים twelve.

The singular contraction is more seldome, here ca-
mets in the last syllable is turned into Patah, as דבר

דבר a word; but הבל vanitie maketh הבל, and חלב milk maketh חלב. Also Tleri after Camets is taken away, as יקון יקון old. So doth קן a nest (being a word of one syllable) make קון: בן a sonne maketh בן and בן: in the rest Tleri remaineth, but in the plurall עצים wood maketh עצוי: and כלי vessels כלי. Those that end in ה are turned into ה, as מקנה, cattell מקנה, sheep שה, so קנה feeding רעה, and קנה, and such like. But פה a mouth: so אב father, אב: seldom אב, and חם a father in law אחי: seldom אחי.

An outrule concerning number. These do otherwise decline their plural number. אחי brother, אחים brethren: דוד a basket דודים, יום a day ימים, מדינים and מדינים, מדינים contentions מדין, לבאים a lion לבאים, עיר a citie עיר, סלון a thorne סלון, עירם and עירם, צפור a bird צפור, עירם and עירם, עירם naked עירם, שור an ox שור, ראשים: ראשים a head ראש, שוק a street שוק. Sometimes ראש hath his plurall number regularly, as Isay 15, 2. -- ראשיו בכל -- upon all their heades; it hath allwayes a regular contraction, as ראשי אבות the heades of the fathers.

These do follow the commune out-rule of the first sort. First Nounes whose last syllable is accented with Camets, and whose last syllable save one is with Tleri as שכר strong drink. Secondly every nounce whose last syllable save one is accented (Note also here the plurall

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number ending in camets) as בגד a garment בגדים. health יִשְׁעַ זֶרַע, זֶרַעִים feed זֶרַע, סִפְרִים a book סִפְרָא. *finne* חֲטָא : *so likewise* נַעֲרִים a lad נַעֲרָא, יִשְׁעִים. But צָאֵל and צָאֵל a mirth נִרְדִּים, חֲטָאִים. *Holem is only* פִּלְגָּשִׁים a harlot פִּלְגֶּשׁ, צָאֵלִים. *made short, as* קֹדְשִׁים holines קֹדֶשׁ; *albeit, it bath camets sometimes, as* Ezek. 36. 38. קֹדְשִׁים בְּצִאֵן as the flock of holinesse. But בָּקָר an ox maketh בָּקָרִים. רֶמָּה, חֻוּהִים munition חֻוּחַ, בְּשָׂמִים spice בְּשָׂם. *Patah and* רֶמָּחִים : רֶמָּחַ janiper רֶמֶחַ. *Ex-* וִיתִים an olive וִיתִים. *cept* עֵיר, חִילִים strength חֵיל, בָּתִּים a house בַּיִת. *the colt of an asse* תִּישִׁים a goat תִּישׁ, עֵירִים. *Camets & van are turn'd into holē, as* מוֹתִים death מוֹת.

The second contraction of number. Nouns that are declined in their plurall number by camets do admit a second contraction in the plurall number, as דָּבָר a word דְּבָרִים שְׂכָרִים שְׂכָרִי strong drink שְׂכָר, דְּבָרִים דְּבָרִי. *(for els they should have bin* בְּגָדִים a garmēt בְּגָדִי *)* *so likewise* מַעֲיָן a spring מַעֲיָנִים, שְׂכָרִי, שְׂכָרִי. *work* מַעֲלִים מַעֲלִי, מַעֲלָא. *Except those that are dageshed, as* עֵקֶד a foundation עֵקֶדִים, גִּנְבִּים גִּנְבִּי a thief גִּנְבַּת, עֵקֶרִים עֵקֶרִי. *and these without dagesh :* מוֹרֶשׁ a possession מוֹרֶשֶׁי, מוֹרֶשִׁים. *In this contraction camets hateph do remaine, as* קֹדְשִׁים קֹדְשִׁי, *so* אֹתֵל a taberna-

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cle אֶהְיֶה formē תֵּאָרִים תֵּאָרִי where the former camets is naturally short, albeit by many it is made long. To this rule doe belong nounes of moe syllables then one, declined by Tferi, as זֶקֶן old זֶקֶנִי for זֶקְנִי of זֶקֶנִים. Except those that are declined from nounes having the last syllable long, as זֵית an olive זֵיתִי זֵיתִים. Also the contraction of the singular number taketh away Tferi before camets שֶׁכֶּר שֶׁכֶּר and it contracteth patah and hirc into Tferi, as בֵּית בֵּית : and camets and vau into Holem, as מוֹת מוֹת death. Except שׂוּא vanitie. These two טוֹב good, and חוֹר a hole, doe here make טוֹב and חוֹר.

Nounes wanting the one number. These want the plurall number בְּטַח confidence, נָזַל spoile, דִּין ink, הֶרְבָּה multitude, חוֹם heat, חֹרֶף winter, עֶשֶׂק oppression, צָדִק righteousness, קֵץ heat, שָׂרֵר flesh. תֵּבֵל the world, תְּהוֹן confusion. These want the singular number, בְּלוֹאִים and בְּלוֹאִים ragges, וְנִים virginie, זֶקֶנִים and זֶקֶנִים old age, וְנִים kinds, חַיִּים life, תְּמִנִּים pictures, יָעִים besomes, מְחֻלִּים and תְּחֻלִּים sicknesse, מְדוּאִים consecration, מְעִים turnes, מְעִים bowells, מְעִים men, נְחִירִים nostrills, נְעוּרִים youth, עַמָּמִים people, פְּנִים countenance. hereunto belongeth one in the contract forme אֲשֶׁרִי blessednesse.

OF THE HEBRVE GRAM. 23

Nounes of number from three to tenne have both the
 numbers, but in divers signification; for the singular num-
 ber betokeneth single ones, and the plurall number tennes,
 שלש three, שלשים thirty, ארבע four, ארבעים
 fourtie; But עשר tenne, עשרים twentie.

Nounes of the singular number that naturally have
 the Duall, doe want the plurall, as יד a hand ידים
 a foot, רגל רגלים. But those that have their Duall by
 art, have also their plurall number, as אלף a thousand,
 אלפים two thousand אלפים thousands: so כפר כפרים
 a talent, כפרים. Some nounes are only the du-
 all number, as אבנים stooles used in womens travell,
 מימי and by contract מימי waters, רחמים mil-
 stones, צהרים noon, שמים heaven.

The out-rule of gender. Nounes of number from
 three to tenne are the feminine gender in the singular
 number, as שלש, ארבע. In the plurall number
 they are commune, as עשרים, שלשים. Also these are
 the feminine gender אבן a stone, אם a mother, באר
 a well, דרך a way, זרוע an arme, חרב drynesse,
 נשים a trumpet, כהן a shoulder, כוס a cup, נשים
 (wanting the singular) women, עב a thick cloud, עיר
 a citie, פגע a stroake, קרן a horne. These are both
 genders אני a ship, ארון a nark, אש fire, נפץ a vine,
 זקן a beard, כנף a wing, מגן a shield, מחנה a
 camp

camp, **מָקוֹם** a Place, **נֶפֶשׁ** a soule, **רוּחַ** wind, **שָׂאֵר**
flesh, **שֶׁמֶשׁ** the sunne , **תֵּבֵל** the inhabited world,
תְּהוֹם the deep.

CHAPTER VII.

Of the second declension.

TH E second declension is of Nounes of the feminine gender, which doe decline the plurall number in תן; there be two severall terminations or endings of them.

The first termination is of them whose singular ending in ה־ make their plurall in וֹת, as נִינֹת a song, נִינֹת songs. In this declension Camets in the last syllable save one of the singular remaineth in the plurall absolute, as צִדְקָה righteousness צִדְקוֹת a garment, שְׂמֹלֶה a chamber, לְשֹׁכֶה a valley, עֲבָרָה: אִמְרָה a word, חֵלֶק, חֲלָקוֹת a part, דִּמְעָה, דִּמְעוֹת teares, בֵּית, בֵּיתוֹת a pallace, מִנְיָה, מִנְיָו habitation, נָאוֹת or נוֹת: מִנָּה part מְנוֹת or מְנוֹת or מְנוֹת.

Of masculines whose last syllable save one is accented are made fæminines belonging to this rule, as of כֶּשֶׁב a male lamb, כֶּשֶׁבֶה a fæmale lamb כֶּשֶׁבוֹת. So of מֶלֶךְ a king מֶלֶכֶה c. Also of masculines in י are made fæminines in יָה, as of נָכְרִי a man stranger, נָכְרִיָּה

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נְכִרִיָּה a woman stranger, and such like.

The Duall number is here according to the Duall of the masculines, saving that **ת** is put in stead of **ה**, as **שְׁפָה** a lip **שְׁפָתַיִם** but **מֵאָה** a hundreth maketh **מֵאָתַיִם**: **סֵאָה** a kind of measure **סֵאָתַיִם**.

The contraction of the number is most commonly here in the singular number, and camets in the end is made short, as before, but **ה** is changed into **ת**, as **נְגִינָה** a song, **נְגִינָת**. From hence are derived the nouns accented in the last syllable save one with **ה** paragogicke, as **יְשׁוּעָתָה** health: and Ps. 104, 11. **חֵיתָן** a beast for **חֵית**; but camets in the last syllable save one is takē away in the cōtraction of both the nūbers, as **צְדָקָה** righteousness **צְדָקוֹת צְדָקָה צְדָקוֹת**. Also **תְּעִבָה** sometimes, as **תְּעִבַת תְּעִיבוֹת תְּעִיבוֹת** abomination **תְּעִיבָה**. So **נְבִלָה** a dead carkasse **נְבִילָת**: **בְּהֵמָה** a beast **בְּהֵמוֹת בְּהֵמוֹת בְּהֵמוֹת** in the plural **בְּהֵמָה** a field **שְׂדֵמוֹת שְׂדֵמוֹת שְׂדֵמוֹת**. One doth here receive the masculine contraction, as **בְּמֵתִי** high places: But **קֹמֶה** corn that groweth maketh **קִמָּה** and so doe the rest of that kind which have camets in the last syllable save one.

The out-rule of number. Nounes of number want the plurall number, as **שְׁלֹשָׁה** three, **אַרְבָּעָה** foure, and such like.

These want the singular number **שׁוֹחֹת כְּלִיּוֹת** the reins. Likewise this duall **שְׁתַּיִם** two women contract-

עֲשֶׂה מִזְבֵּחַ. 4. שְׁתֵּי and שְׁתֵּי *Exod. 24, 4* שְׁתֵּי and twelve pillars. So מִסְכָּנוֹת treasures.

The out-rule of gender. Nounes of number are here the masculine gender, as **שְׁלֹשָׁה אֲרָבָעָה** This is the masculine gender **פָּחָה** a capitaine, in contraction **פָּחַת** in the plurall number **פָּחוֹת** and **פָּחוֹת**. Some are masculines in the plurall number onely, as **אִימָה** terrour **אִימִים** so **אֵלָה** an oke, **בִּכְרָה** a camel, **רְבוּרָה** a Bee, **דְּבִלָה** a cluster of dry figs, **חֲטָה** wheat, **חֲשֵׁכָה** darkenesse, **יוֹנָה** a dove, **יַעֲנָה** an owle, **יַעֲנִים** in the plurall: **לְבִנָה** a tyle, **מְלָה** a speech, **נְמָלָה** an emet, **סֵאָה** a measure, **פְּשִׁתָּה** linnen, **שִׁמָּה** a cedar tree, **שְׁעָרָה** barley, **תְּאוֹנָה** a lie, **תְּאֵנָה** a fig, **תּוֹלְעָה** a worme, **תּוֹלְעִים**. But **אֶלְמָה** a handfull. **אֶלְמִים** and **אֶלְמוֹת** so **אֶשְׁרָה**: a grove, **עֵרְמָה** a heape, **פִּנָּה** a corner, **שָׁנָה** a year, **שִׁקְמָה** a wild fig-tree, **תְּמָרָה** a palm-tree.

The second termination is in ה. hitherto belong first those that are accented in the last syllable, which make their plurall number in יות, as גפרית brimstone מלכות a kingdome מלכיות. Of masculines that end in Iod are feminines made that belong to this rule by adding Thau; as first Gentiles, (as they are called) מצרית an Egyptian woman, of מצרי an Egyptian man, so יהודית a Jewish woman. Secondly

OF THE HEBRVE GRAM. 27

Nounes of number שלישית the third woman, רביעית the fourth woman, &c.

But nounes of one syllable in ית may have both the plurall numbers, and both genders, as שבית captivity and so have many that end in ות as זנות and תזנות whoredome, שבות captivity, תרבות multitude. But the nounce אות when it is for (a signe) doth make אותות; when it is for (a letter) אותיות. Some are declined somewhat otherwise, as אחות a sister אשפות dung גת a wine-presse גתות sinne מלאה a mother in law חמיות, מלאה fullnesse נשאת a gift נשאת. Secondly, accented in the last syllable saving one belong to this rule, which also doe decline their pluralls with camets, as קשת a bow קשתות &c. so בהרת whitenesse מקבות a piercing thorow מקבות, משמרת a watch משמרות; so קרחת baldnesse ספחות a skab ספחות, תולעת a worme תולעות. But בנת for בנת a daughter בנות. Holen in the last syllable save one is sometime here made short, as כתנת a cloak, yet wee read כתנות Exod, 40, 14. The Duall number doth here follow his plurall, changing onely the termination, as דלת a door דלתים דלתות.

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The out-rule of gender is seldome here, yet sometimes, as **בֵּית** a house **בְּחִים** **שְׂבִלָה** an ear of corne **שְׂבִלִים**. These be both genders, **אוֹת** a signe, or a letter **נְחִשֶׁת** brasse.

The out-rule of both declensions. Some nounes of the first declension have their plural number of the second, as **אָב** father **אֲבוֹת**, **אֵן** a basen, **אֹב** a devill, **אֶזְרַח** treasure, **אֹרַח** a path, **אִם** a mother, **אֶצְבַּע** a finger, **אֶרֶב** trechery, **אֶרֶץ** earth, **אֶדְמוֹן** a pallace, **אֶשְׁכּוֹל** a cluster of grapes, **אֶשְׁכְּלוֹת** and contracted **אֶשְׁכְּלוֹת** and **אֶשְׁכְּלוֹת** a wel, **בּוֹר** a cistern, **בֵּין** the mids, **גַּג** the roof of a house, **גֹּרֶל** a lot, **גִּלְגַּל** a countrey, **גֶּרֶן** a floor, **דֶּרֶבֶן** a prick, **דֶּרְבָּנוֹת** a tail, **חֶזֶה** a bred, **חִלּוֹם** sleep, **חֶרֶב** a sword, **חֶשְׁבֹן** reason, **חֶשְׁבָּנוֹת** and **חֶשְׁבָּנוֹת** a hand breadth, **יָתֵד** a nail, **כּוֹס** a cup, **כִּסֵּא** a throne, **לֶחֶן** a table, **לַיִל** and **לֵילָה** night, **מִזְבֵּחַ** an altar, **מִזְלָג** a three-toothed flesh-hook, **מִזְלָנוֹת** rain, **מִסָּב** a circle, **מִצָּד** a bulwark, **מִקוֹם** a place, **מִקֵּל** a rod, **נֶאֱד** a pitcher, **נֵר** a light, **עוֹר** a skin, **עָפָר** dust, **עֵרֶשׂ** a bed, **עֵשֶׂב** an herb, **צָבָא** an armie, **צֶלַע** a rib, **צִדּוֹר** a bond, **קוֹל** a voice, **קִיר** a wal, **רוּחַ** a spirit, **רְחוּק** a chain, **רְחוּקוֹת**, **שׁוֹפָר** a trumper, **שׁוֹר** a wall, **שֶׁלֶחַן** a table, **שֵׁם** a name, **תְּהוֹם** the deep,

Others have their plural number of both declensions,

OF THE HEBRVE GRAM. 29

אֱהָלִים *and* אֱהָלוֹת aloes, *wanting the singular,*
אֲרִי *or* אָרִי a lyon, אֲרִיִּים *and* אֲרִיּוֹת: so אֲשֶׁרָה a
grove, בְּכוֹר the first born, גְּבוּל a limit, דּוֹר a gene-
ration הֵיכַל a pallace, זֶרֶע an arme, חֲלוֹן a win-
dow, חֶצֶר a hall, יָד a hand, יוֹם a day, כִּיּוֹר a cal-
dron, כַּנֶּף a wing, כַּתֵּף a shoulder, לֵב a hart,
מֵאֹר light, מִבְּצָר munition, מִגְדָּל a tower, מוֹשֶׁב
a seat, כּוֹזֶרֶק a bowl, מַחֲנֶה a camp, מִטָּה a rood,
מִנְיָן a portion, מִנְיּוֹת מְנִים *and* מִנְאוֹת a
mountain, מִקְהָל a congregation, מִקְצוֹעַ a corner,
מִשְׁכָּן a cottage, נָהָר a floud, נֶפֶשׁ a soul, סְבִיב a
circuit, סִיד a pot, עֲבוֹת a cord, עֲוֹן iniquitie, עֶנֶק
a chain, עֵצֶם a bone, עֶקֶב a heel, עֵת time, פֶּה a
mouth, פִּיּוֹת פִּים *and* פִּיּוֹת פִּי a miracle, פָּעַם
a turn or course, פְּרוֹזוֹן a hamlet, צֶוֶאֶר a neck, קֶרֶן
a horn, קֶדֶר hatchet, שְׁבוּעַ a week, שְׁבוּעִים *and*
שְׁבוּעוֹת a field, שְׂרִיּוֹן a brigandine, תָּא a
closet, תְּנַחֲמוֹת *and* תְּנַחֲמוֹת consolations, *with-*
out the singular number.

CHAPTER VIII.

Of the Pronoun.

CERTAIN Anomales or words out of rule
are here called Pronounes, whereof three are whole
ones,

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ones, and five are defectives; The three whole are the

- 1 { הוא hee } הם they (men)
 1 { היא shee } הן they (women)
- 2 { אתה thou (man) } אתם yee (men)
 2 { את thou (woman) } אתן yee (women)
- 3 { אני I. } אנחנו man or woman (men or women)

Those that end in ם or ן in the plurall number do receive ה paragogick at the end, as Iob 24, 13. תמה Gen. 31, 6. אתמה. Also we read אנכי, for אני אנחנו and אננו for אנחנו:

These same pronounes are diversly contracted, and are called affixa (that is, words adjoynd unto others) as in this example,

Singular.

הוא hee into נו, הו, ו, hee, him, or his.
 היא shee into הִּהִּ shee, her, hers.
 אתה thou (man) into ךֿ thee, thine.
 את thou woman into ךֿ thee, thine.
 אני I into י, נִי. I, mee, mine.

Plurall.

הם they (men) into ךֿם they, them, theirs..
 הן they (women) into ךֿן they, them, theirs.
 אתם yee (men) into כֶּם yee, you, yours.
 אתן yee (women) into כֶּן yee, you, yours.

אנחנו

OF THE HEBRVE GRAM. 31

אֲנֵחֲנִי wee , into **נָנִי** wee, us, ours.

Three severall Paragogick letters may be added here, first, **ה**, as **וְהָ** for **וְ**, **כֵה** for **כִּ**, also after **ם** and **ן** , as **מֵה** for **מִ**, **הֵה** for **הִ** Secondly **ו** after **ם** of the third person, as **מֵו** and **מֶו** for **ם**. Thirdly Iod after Caph, as **כֵּה** for **כִּ**. Also here is used **הֵ** for **הִ** and **כֵּ** (both genders) for **כִּ** and **כֵּ**.

The defectives are five in number , three of them want the one number . as **מִי** who, which, **מָה** or **מַה** what, **זֶה** hee, **זֶה** or **זֶה** or **זֶה** shee. **זֶה** hee or shee, also **הֵלֶן** these want the plurall number. But **אֵל** or **אֵלֶּה** these (men or women) want the singular. The other two are called indefinites, because they serue to both numbers and genders, as first the Relative **אֲשֶׁר** which, and it may be contracted into **שֶׁ** or **שֶׁ** as Psalm. 122, 3. **שֶׁדִּיּוֹן** which is compacted , Job 19, 29. **שֶׁדִּיּוֹן** which judgement. Seldome into **שֶׁ**, as Ecclef. 2, 22. **שֶׁדִּיּוֹן** which is. Secondly the article **הַ**.

CHAPTER IX.

Of a Verb.

A VERB is a noun of number and gender with tense and person. A tense is the difference of a verb according to the time past , called the præter tense, or the time to come, called the future tense.

There

There is one præter tense, or time past in the Hebrew tongue, as פָּקַד hee visited, hee hath visited, but there be two future tenses, or verbs noting the time to come.

The first future, as פָּקֹד visit thou; the second future tense, as יִפְקֹד hee shall visit.

The præter tense and the second future are used often for the præsent tense when they be taken indefinitely, as Psal. I, I. אִישׁ אֲשֶׁר לֹא הָלַךְ בַּעֲצַת רָשָׁעִים. Blessed is that man which walketh not in the counsell of the ungodlie, that is, hath not walked. Again, וּבִתְוֹרָתוֹ יִהְיֶה יוֹמָם וָלַיְלָה and hee shall meditate in the law of the Lord day and night, that is, hee doth meditate. From the first future ariseth the Infinitive mood פָּקֹד to visit, so doth the participle from the præter tense, both the præsent participle, as פֹּקֵד visiting, and the præter participle, as פָּקֹד visited. The fæminine participle may indifferently end in ה or ת, the last syllable save one accented, as נִפְקְדָה or נִפְקְדָת (woman) visited. The gutterals are sometimes thus נִשְׁמָעָה heard.

A person is a especial terminatiō of a verb; it is three fold, & every one is distinguished also by several gēders as פָּקַד hee visited, פָּקְדָה shee visited, thou (man) hast visited, פָּקְדָת thou (woman) hast visited, or more long (if the last radical letter be a strong gutteral) יִרְעֶת thou (woman)

an) hast known . yet every first person and every third person in the plurall are commune to both genders.

The persons of the prætertense doe add to their root, which is the 3. person masculine singular, these six endings with Patah before them **סָתָתִי תָתָתָנָן** signifying that the feminine gender of the third person singular doth loose the last vowell of the root, as **פָּקַד פָּקְדָה**; after which manner also the 3. person plurall endeth in **וּ** **פָּקְדוּ**.

The first future tense hath onely the second person, and the three rest are made of the masculine singular, the last vowell being taken away. The feminine singular endeth in great hirc, as **פָּקְדִי** the masculine plurall endeth in **וּ**, as **פָּקְדוּ**; the feminine plurall is made by adding **נָה**, as **פָּקְדוֹנָה**.

The second future tense is made of the first by setting before it the letters **יָהּ אָן**. Every person whether of the prætertense or of the second future that end in **וּ** or **י**. may receive **וּ** paragogick, as **תִּפְקְדוּ תִפְקְדוּן**.

This generall declining of verbs is commonly observed in every severall conjugation following.

CHAPTER X.

Of the severall kinds of verbs , and first of the first
sort of regular verbs.

AL L sorts of verbs bee either regular or irregular. Those be called regular that follow a perfect rule in their declining: And those be called irregular that doe varie from that same perfect rule. Moreover, every these severall verbs are declined thorow divers conjugations. The conjugation of a verb is either *Levis* (that is, without Dagesh in the middle radicall letter) or *gravis* (that is, have dagesh in the middle radicall letter, or some other letter of like value) Also, there bee two kinds of the former sort, and other two of the latter. The former sort of this kind is that whose theme or root endeth in *Pathah* and whose active is called *Cal*, and passive *Niphal*, as נִפְקַד and the second kind hath alwaies ה before him, either expressed or understood in some contraction; his active is called *Hiphil*, as הִפְקִיד, and passive *Hophal*, as הִפְקַד. Now the latter sort of conjugations of verbes called *gravis* is also of two sorts, either having Dagesh expressed in the middle letter, or some other consonant equivalent unto it; the former sort either is without any hemantick letter before it, whose active is called

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piel, as פִּקֵּר: and passive pual, as פִּקֵּר: or it hath
 by this syllable הֵּ set before it, and is called hith-
 as הִתְפַּקֵּר. The latter sort is either of such as na-
 have four consonants, as כָּרַס: or doe take ו
 them betwixt the two first radicall letters, as פִּוֶּקֶר.
 Now followeth the declining of these severall verbs,
 these severall conjugations, and first the regular,
 in this example: The active voice called Cal.

The præterperfect tense, the singular number.

hee hath visited	פִּקְרָהּ	פִּקֵּר	hee hath visited
thou (man) visited	פִּקַּרְתָּ	פִּקַּרְתָּ	thou (man) visited
I (man or wo- man) visited	פִּקַּרְתִּי	פִּקַּרְתִּי	I (man or wo- man) visited

The plurall number.

they (m- visited	פִּקְרוּ	פִּקְרוּ	they (m- visited
we (men or women) visited	פִּקַּרְתֶּם	פִּקַּרְתֶּם	we (men or women) visited
ye (men) visited	פִּקְרְתֶּם	פִּקְרְתֶּם	ye (men) visited
you (men or women) visited	פִּקְרְתֶּם	פִּקְרְתֶּם	you (men or women) visited

The out-rule of the præterperfect tense. It hath also
 other terminations, Tseri and Holem, as לְבַשׁ hee
 on his clothes, יָכַל hee was able. In all the per-
 not contracted Holē abideth still, as יָכַלְתִּי יָכַלְתִּי.
 in the rest not, as יָכַלְתָּ יָכַלְתָּ. In the second person
 all it hath camets hateph, as יָכַלְתָּ יָכַלְתָּ. The
 third person feminine hath ת for ה, as Deuter. 32, 36.
 אָזְנָה shee is gone, and אָזְנָה Ezek 31, 5. אָזְנָה shee

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was exalted. *And sometime hiric or segol for patah*
as Deut. 4, 1. יִרְשָׁתֶם yee (men) have possessed : and
segol, as 1. Sam. 25, 5. שְׁאַלְתֶּם yee (men) have
required. The word נתן hee hath given, doth loofe
last before ת, as נתת נתת : and sometimes also
first, as 2. Sam. 22, 41. תת thou hast given.

The first future.

Singular.

פָּקֹד visit thou (man)

פָּקְדִי visit thou (woman)

Plurall.

פָּקְדוּ visit yee (men)

פָּקְדֶנָּה visit yee (women)

The out-rule of the first future. The termination
also bee here patah, from whence the like is in other
senses, as שכב lay thou, שלח send thou. It
often contracted with a paragogick, as שלחה שכבה
from the termination patah שלח שכב : and with
camets hateph of the termination Holem, as כרה
of זכור remember thou ; yet sometimes it is otherwise,
as קרבה approach thou, נצור נצורה of נצור keepe thou,
so in these two words מלכי reign thou (woman) דרבו
bee yee (men) desolate. Also Camets is long, as Psal
87. שמרה keep thou. 1. Sam, 28, 8. קסמי con-

jecture

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are thou (woman.) But with gutteralls thus,
 23, 7. **זַעֲמָה** curse thou (man.) Isay 47, 2.
 grind thou (woman.) The feminine of the plu-
 number is sometime contracted, as Gen. 4, 23. **שָׁמַעַן**
 heare yee (women.) Those that begin with
 regular, as **אָכְלוּ אֶכּוֹלָנָה אֶכּוֹל אֶכְלִי**.
 Some doe here loose the first radicall letter, and there-
 are called defectives, as first those that begin with
 which commonlie have their termination regular, as of
 hee approached commeth **גָּשׁ** (or **גִּשׁ** or **גֵּשׁ**)
 other terminations of the root) approach thou
 here are the other persons and genders **גָּשׁוּ גִשְׁנָה**
 or of the third termination **גָּשׁוּ גִשְׁנָה**.

The first word is read with ה paragogick, as **גָּשָׁה**.
 But **נָתַן** doth alwayes make **נָתַן**. hereunto belongeth
 hee hath taken. Sometimes they keep נ, as Psal.
 13. **נָצַר** keep thou. Secondlie those that begin
 which commonlie end in Tseri, as of **יָשַׁב** hee
 hath sitten, is made **יָשֵׁב** sit thou (man:) so of **יָלַךְ** hee
 walked **יֵלֶךְ** walk thou, and with ה paragogick **יֵלְכָה**
 and Iudg. 19, 3. **יֵלֶךְ**. Some doe keep parah, to wit
 those whose middle letter is צ, as **יָצַק** melt thou, of **יָצַק**
 hee hath melted. hereunto belongeth **יָתַב** give thou,
 and with ה paragogick **יָתְבָה** or **יָתְבָה** of **יָתַב** hee hath
 given.

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given. of **יָרַשׁ** he possessed is made **יָרַשׁ** or **יָרַשׁ** possessed
thou.

The second future tense.

Singular.

יִפְקֹד he shall visit.

תִּפְקֹד she shall visit.

תִּפְקֹד thou (man) shalt visit.

תִּפְקְדִי thou (woman) shalt visit.

אֶפְקֹד I (man or woman) shall visit.

Plural.

יִפְקְדוּ they (men) shall visit.

תִּפְקֹדְנָה they (women) shall visit.

תִּפְקְדוּ yee (men) shall visit.

תִּפְקֹדְנָה yee (women) shall visit.

נִפְקֹד we (men or &c.) shall visit.

The formative letters should have Sheva under them, but that another followeth. here א must have segol. The use is diversly with the gutteralls, yet commonlie with sheva alone or his raphe vowels with him, א as Exod. 4, 29. יִאֲסֹף they shall gather. 2. Chron 13, 3. יִאֲסֹר he shall bynd. 2. Kings 5, 3. יִאֲסֹף he shall gather. ה as Job 19, 2. תִּהְיֶהנָּה yee shall make ashamed. & 16, 6. יִהְיֶה he shall goe. Proverbs 10, 3. יִהְיֶה he shall

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posses will drive away. Iob 23, 7. אֶהְיֶה I wil goe. ה as
 out. 24, 6. תִּתְחַבֵּל thou shalt take to Pledg. 15, 11.
 יִחַה hee shal cease. Exod. 7, 13. יִחֹזֶק he shal
 rden. ע, as Gen. 25, 23. יַעֲבֹד hee shal serve.
 al. 74, 1. יַעֲשֶׂן hee shal smoak Psal. 104, 34. יַעֲרֹב
 shal become sweete. ה paragogick is added as in the
 ft future, as אֲשַׁכְּבֶה אֲשַׁכְּבֶה and sometimes אֲשַׁכְּבָה
 wil ly down. But Iob 16, 6. אֶחְדָּלָה I wil cease.
 Gen. 11, 3. נִלְבְּנָה wee wil make brick. Also, here
 for י, as Exod. 18, 26. יִשְׁפֹּטוּ they shal judg, and
 gibbuts in the end, as Levit. 21, 5. יִקְרָחָה they shal
 ave; and Camers hateph, as Ezek. 16, 33. תִּשְׁחָרֵי
 thou woman shalt reward. and י for ת, as Dan. 8, 22
 יַעֲמֹדְנָה they (women) shal stand. Ezek. 16, 5.
 יִתְגַּבְּהֶינָה for תִּתְגַּבְּהֶינָה they (women) wil be exal-
 ed. And without ה. 2. Samuel. 13, 18. תִּלְבָּשׁוּ they
 shal put on cloathes.

Those that begin with א are here contracted into
 Holem, and doe end in Tseri or patah, as of אָמַר hee
 said, אָמַר or יֵאמַר אָמַר: but of אָוֵל he went,
 יֵאָוֵל hence Iere. 2, 36. תֹּאֲלִי thou (woman)
 shalt runne about. 10, 11. יֵאָבְדוּ they shal perish
 yet these are found regular, 2. Kings. 5, 3. יֵאָסֶף hee
 wil gather. Gen. 46, 29. יֵאָסֵר hee shal bynd.

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Genef. 13, 12. **יֵאָהֵל** hee shall camp. Hofh. 1, 13. **יֵאָשֶׁם** hee shall transgresse. **אֵ** is wanting. psalm. 10, 29. **תִּסָּקֶה** for **הִאָּסַקְתָּ** thou shalt take away, Prover 8, 17. **אֶהֱבֶה** I will loue : But Malachie 1, 2. **אֶהֱבֶה**

*Those that begin with Iod doe here declare the same only by Tseri, as of **יָשַׁב** hee sate, commeth **אָשַׁב**, so of **יָבוֹשׁ** hee was ashamed is made **יָבוֹשׁ אָבוֹשׁ**, yet of **יָכַל** hee was able, is **יֻכַּל** hee shall bee able But if they bee expressed, they are whollie regular, as of **יָנַק** hee suckked, commeth **אֵינַק** so of **יָסַר** hee corrected **אֵסַר**, as also **אֵסַר יָסַר** and **אֵסַר אֵסַר**, and 1. Kings 12, 14. **יָסַר** hee shal correct, so of **יָצַר** hee framed, the one Iod is wanting Isay. 65, 23. **יִבְעֶזְרָא** they shal labour, for **יִבְעֶזְרָא**. Nach. 3, 8. **תִּיטְבִי** thou (woman) shalt bee better, which usuallie is put in Hiphil.*

The indefinite.

פָּקֹד to visit.

*Sometimes this tense differeth nothing from the first future, as Ecclef. 3, 4. **עֵת סִפּוֹר וְעֵת רִקּוֹד** a time to mourne, and a time to dance. Also it hath the same Paragoge, as **פָּקְדָה** but Ezeck. 8, 6. **רָחַקָה** to depart farre from, and 16, 5. **חַמְלָה** to have compassion, and with patah, 1. Kings 12, 1. **שָׁכַב** to sleep.*

Isay

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ay 8, 9. **שִׁלַּח** to send, the paragoge is here as the
 st future **שִׁלַּח**, but the seconde radical letter beeing
 guttural **שַׁחַטָה** (of **שַׁחַט**) to kill: so **אָהַבָה** to lo-
 ve. That in **Ezra 10, 16.** is out of rule **דָּרִיֹּשׁ** for **דָּרֹשׁ**
 to examine. **Quimkius** addeth a paragogick **ן** **Esth. 9**
אָבִי to destroy.

Defectives are here made like unto Nounes that bee
 cented in their last syllable saving one, as of **לָקַח** hee
 took **קָחַת** to take, **נָגַשׁ** hee approached **נִגַּשְׁתָּ** to
 approach, so **יָצַב צִבַּת**, **יָשַׁב שִׁבַּת**; But of **נָתַן** hee
 gave, is made **תַּת** to give, for **תָּנַת** and with the para-
 ogick **תָּתַן**: of **יָרַד** hee descended **Gen. 45, 9.** **רָדָה**
 to descend with **ה** paragogick, so **דָּעָה** to know of **דָּעָה**
Exod. 2, 4. And of **נָתַן** is made in the same maner **תָּנַת**
 to give **Psal. 8, 2.** But in **Psal. 118, 13.** **לִנְפֹל** to fall.

The participle of the present tense;

Singular.

פֹּקֵד man visiting

פֹּקֶדָה woman visiting

Plurall.

פֹּקְדִים men visiting.

פֹּקְדוֹת women visiting.

The

The out-rule of the Participle. Sometimes for Tferi is Patah or Hirc; as Deut. 32, 28. אָבֵר perishing. Psal. 16, 5. תֹּמִיךְ sustaining; Isay 29, 40. יוֹסֵף adding. jod superaboundeth Isay 22, 16. חֲצֹבִי cutting out, חֲקִיקִי appointing: so doeth ה Hosh. 7, 4. בִּעֲרָה burning. Also the feminine singular is sometimes whole, as Jeremy, 3. 8. בִּגְדָה shee transgressing. Cant. 1, 7. נִמְרָה keeping.

The participle of the præter tense;

Singular.

פָּקַד man visited.

פָּקְדָה woman visited.

Plurall.

פָּקְדִים men visited.

פָּקְדוֹת women visited.

The feminine participle doth here onlie end in ה. sometimes there is Qibbutts for shureck, as Ps. 132, 2. נִמְלֵי weyned; Exod. 12, 11. חֲגִירִים girt: jod superaboundeth Gen. 31, 28. גִּנְבֹתִי for גִּנְבֹתֵי stolen.

The passive voyce, or Niphall.

This forme is made of the former by setting ך before it.

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The præterperfect tense.

Singular.

נִפְקַר hee is visited,

נִפְקְרָה shee is visited.

נִפְקַדְתָּ thou man art visited.

נִפְקַדְתְּ thou (woman) art visited.

נִפְקַדְתִּי I am visited.

Plurall.

נִפְקְדוּ they men (or, &c.) are visited.

נִפְקַדְתֶּם yee men are visited.

נִפְקַדְתֶּן yee women are visited.

נִפְקְדוּנָּה wee men or women are visited.

Sometimes the end here is Holem: 1 Chron. 5, 20.

נִעְתָּוֶה hee is Pacified. Esth. 8, 8. נִהְרָהּ hee is sealed. But that Ezek. 9, 8. is farre out of rule נִאֲשָׁר

hee was left. Tremellius saith I was left, making it a cōpound word. see Pagninus in נִשָּׂא. with the gutter-

alls thus נִאֲסַף hee is gathered נִאֲמַן hee is establi-

shed, נִהָלַךְ hee is gone, נִהָפַךְ hee is turned, נִחָלַץ

hee is escaped, נִחָשַׁב hee is accounted, נִעֲלֵם hee

is rejoyced, נִעֲכַר hee is troubled, Sometimes here is a contraction with נָ, as Numb. 32, 30. נִנְאָחוּ, for

נִנְאָחוּ they are holden; Those that want נָ thus, נִנְשָׁ

Those

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Those that want י thus נֹשֵׁב נֹשֵׁב. Also here is ל waiting,
as Job. 4, 10. נִלְתְּעוּ for נִלְתְּעוּ they are broken.

The first future tense,

Singular.

הִפְקֹדְךָ bee thou (man) visited.

הִפְקֹדְךָי bee thou (woman) visited.

Plural.

הִפְקֹדְכֶם bee yee (men) visited.

הִפְקֹדְכֶנָּה bee yee (women) visited.

The formative letter נ appeareth here in Dagesh, for
it is taken away by the adding of ה; yet is sometimes kept,
as Joel 3, 16. נִקְבְּצוּ bee yee cōgregated; Iermei: 50,
5. נִלְוּ bee yee coupled. The first being a guttural,
thus Ezek. 21, 11. הִיאֲנִי grone thou. Here is י for י,
as הֹשֵׁב for הֹשֵׁב bee thou seated, The same is done
in other tenses derived from hence.

The second future tense,

Singular.

יִפְקֹדְךָ hee shall bee visited,

{ תִּפְקֹדְךָ shee shall bee visited.

{ תִּפְקֹדְךָ thou (man) shalt bee visited.

תִּפְקֹדְךָי, thou (woman) shalt bee visited.

אִפְקֹד I shall bee visited.

Plural

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Plurall.

יִפְקְדוּ they (men) shal bee visited.

תִּפְקְדֶנָּה they (women) shal bee visited.

יִפְקְדוּ yee (men) shal bee visited.

תִּפְקְדֶנָּה yee (women) shal bee visited.

נִפְקְדָּה we shal bee visited.

Somtymes אֶבְרַח bath hirc. Ezek. 14, 2. אֶדְרֹשׁ I will
bee sought. 1. Sam. 27, 1. אֶמְלֹט I shal bee delive-
red; and with הֵּ paragogick Gen. 19, 10. אֶמְלֹטָה.
Somtymes for Tseri is patah, Numb. 17, 13. תִּעְצֹר
shee shal bee forbidden. Genes. 21, 8. יִנְמַל hee shal
bee weyned; and Gen. 3, 5. תִּפְקְחֶנָּה they shal bee
opened.

The indefinite.

הִפְקִיד to bee visited.

Somtymes the active form is reteined, as Psal. 68, 3.
הִנְדֹּף to bee driven away. Lev. 7, 8. הֵאָכַל to bee
eaten. Also the formative letter נ 1. Sam. 20, 27.
נִשְׁאַל to bee demaunded. Iudg. 11, 15. נִלָּחַם
to fight. Iudg. 20, 39. נִגְוָה to bee overthrowne; א
for ה Ezek. 14, 2. אֶדְרֹשׁ to bee sought.

The participle of the præsent tense.

Singular.

נִפְקֵד man visiting.

נִפְקְדָה woman visiting.

plural.

Plural.

נִפְקָרִים men visiting.

נִפְקָדוֹת women visiting.

It differeth from the prætertense only by the quantitie of the last syllable. yet Deut. 30, 4. נִדְחָה thine cast out.

CHAPTER XI.

Of verball Nounes (so called because they are derived from the verbs) formed from the first conjugation called Levis.

AN D, as Participles, so many other Nounes are derived of verbs, both Pure ones, (that is, having no consonants in them but the radical onelie) and hemantiks (that is, having also some of the hemantick letters added to them) which follow their originall. From perfect verbs of the first coniugation called Levis doe arise two sorts of pure Nounes; first such as are accented in the last syllable, distinguished by the last vowel; some end in Patah as חֵיט a litle; some in Segol, as שֵׁכֶם a shoulder; some in Camets, as כָּתֹב a writing דָּבָר a word

שֵׁכֶם

K OF THE HEBRVE GRAM. 47

ש strong drinck, *אוצר* treasure, *אולם* an entrie,
ה in Tseri, as *פאר* beautie, *זקן* an aged man,
ה the inhabited world, *כהן* a priest. *some in great*
eric, as *דביר* an oracle, *קציר* harvest, *אוכיל* meat;
some in Holem, as *בכור* first born, *קרוב* a neigh-
bour; *אזוב* hisop, *קישור* a vapour; *some in Shurec,*
אבול an end, *עצום* strong, *אבוס* a manger. *Se-*
condlie such as are accented in the last syllable save one, as
בגד a garment, *ספר* a book, *ירע* seed, *ישע* health
נער a lad, *תאר* a fourme, *קדש* holinesse. *Of the de-*
fectives *ג* I finde onlie one here, *שיג* an apprehension, of
נעש; but moe of defectives *י*, as of *ירע* hee knew, *דע*
דעה knowledg. *so* *זעה* labour, *חמה* anger,
ליה yssue, *ערה* a companie, *עצה* counsell, *שנה*
sleep. *Also such as are derived of the indefinites* *דעת*
knowledg, *נחת* a placing, *שחת* a ditch. *Thus*
much of them that bee pure.

The hemanticks bee either perfect or defectives. Of
those that bee perfect, some have *א* as *אצבע* a finger,
אזרח a straunger, *אשכול* a cluster of grapes; *some*
have *מ*, as *מטעם* sause, *מלאך* a messenger, *מכאוב*
grief, *מלבוש* a garment, *מרכב* a saddle, *משפט*
judgment, *מספר* lamentation, *מזמור* a song; *some*
have *ן*, as *אלמן* a widdower, *קרובן* a gift, *שלחן* a
table,
יעבון

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רעבון hunger, יחרון excellencie, ישימון wilderness. *some have* ת, תדהר firre, תנמול recompense : and *nounes of the feminine gender, in ות and ית as* מלכות a kingdome, תחתית a bottome: *some have* י, ילקוט a scrip. *Also, adjectives ending in י, as* נכרי strauge. Gentiles, as מצרי Egyptian ; *Nounnes of number, as* שלישי third. *Those that bee hemantick defectives, as* מסע a journey, משור a sawe, מבול a floud. *Those that beegin with י, as* מצע a bed, מישר right, מושב a seat, מועד a meeting, תושב an inhabitant.

CHAPTER XII.

Of the second sort of the forme
called *Levis*.

THE other sort of the forme levis followeth, beeing made of the former by setting ה before it. In this form a double action is signified, as פקד פקד hee hath visited, הפקיר hee hath caused to visit.

The Active voyce called Hiphil.

The praterfect tense.

Singular.

הִפְקִידָה	הִפְקִיד
הִפְקִידָת	הִפְקִידְתָּ
	הִפְקִידְתִּי

plurall,

Plurall,

הַפְּקִירוּ
הַפְּקִירוּם
הַפְּקִירוּם
הַפְּקִירוּם

Sometimes Tseri is under ה as Ioshua 7,7. הַעֲבִירָהּ thou hast brought over, which is also read Exod. 13,13. הַעֲבִירָהּ sometimes segol, as 1 Sam. 25,7. הַכַּלְמֵנוּ we have confounded, sometimes ת is for ה as Hosh. 1,1,3. הַתְּרַגְּלָהּ I caused to goe. But with jod is Tseri, as of הַיָּמִים he hath been good, cometh here הַיָּמִים he caused to be good; which is kept also in other tenses. with gut-teralls thus הַחֲזִיק he destroyed, הַחֲזִיק he caused to be strong, הַעֲמִיד hee caused to stand, הַעֲלִים hee caused to hyde. The defectives נ, as הַנִּישׁ hee caused to approach. Of those that begin with jod, as הַצִּיב hee caused to stand, הַוָּשִׁיב hee caused to dwel, and so of others in the same kind. These two verbes, הַנִּיחַ hee placed, and הַקָּיַח hee compassed; doe here change Iod into dagesth, as if the middle letter were Tsadi, as הַנִּיחַ hee caused to place, הַקָּיַח hee caused to compasse. The third persons are here formed perfectly. sometimes the first person singular is otherwise: as 1. Sam. 1. הַשְׁאֵלְתִּי I have given.

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The first future tense,

Singular.

הִפְקִיד הִפְקִידִי

Plurall.

הִפְקִידוּ הִפְקִידְנָה

Sometimes the last vowel is Hirc, as Prov. 25, 21. הִאֲכִיל feed thou; and sometimes Patah, as Job 13, 20. הִדְחֵק remooove thou: Prov. 25, 17. הִקֵּר make strange, of יָקָר; But Psal. 5, 9. הַיֵּשֶׁר make right.

The feminine singular and masculine Plurall have alwaies hirc in the last syllable save one, as הִפְקִידוּ הִפְקִידִי.

The second future tense,

Singular.

יִפְקִיד תִּפְקִיד
יִפְקִידוּ תִּפְקִידִי
אִפְקִיד

Plurall.

יִפְקִידוּ תִּפְקִידְנָה
יִפְקִידוּ תִּפְקִידְנָה
נִפְקִיד

Here

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Here is contraction, for **יִהְיֶה**, **פ** so Psal. 16, 6.
hee shall save, Also the last vowel is sometimes
 ferri, as Psal. 7, 6. **יִשָּׁן** *hee* shall lay, Gen. 19, 27.
יָשָׁם he arose earlie: so **יֵשֶׁב** and **יֵשִׁיב** he shall make
 good, But Iob 24. 21. **יֵשִׁיב** for **יֵהְיֵיב** or **יֵהְיִיב**
 Isay. 52, 5. **יֵהְיִילוּ** they shall cause to weep. But
 those that doe begin with **א** doe sometimes contract it, as
 1. Sam. 15. 5. **וַיֵּדָב** for **וַיֵּדָאֵב** and he shall ly in wait.
 Numb. 11, 25. **וַיֵּאָצֵּל** and hee shall take a way. Also
 the last vowel save one is sometimes contracted, as 1. Sam.
 31, 2. **וַיִּדְבְּקוּ** for **וַיִּדְבִּיקוּ** they shall follow: and other
 wise, Exod. 22, 8. **וַיִּרְשִׁיעוּ** they shall condemne. The
 last beeing a gutterall **יִצְמַח** and **יִצְמִיחַ** *hee* shall cause
 to bud.

The Indefinite.

הִפְקִיד

And with hirc, as Levit. 11, 47. **לְהַבְדִּיל** to distin-
 guish. **א** is for **ה** Ierem. 25, 3. **אֲשֶׁבִים** to rise earlie
 Iod is added, Psalm 113, 9. **לְהוֹשִׁיבִי** to place.

The participle of the present tense.

Singular.

מִפְקִידָה

מִפְקִיד

D 2

Plural

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Plural.

מִפְקִידִים מִפְקִידוֹת

It is made of the first future by adding מִ. but it is con-
tracted מִפְקִיד *for* מִהִפְקִיד *But* Prov. 17, 4. מִזִּין
for מִזִּין *harkening.* Jerem. 29, 8. Iod is wanting, as
מִחֲלֹמִים *dreaming.* 2. Chron. 28, 23. מִעֲזָרִים *help-*
ing. Sometimes Iod superaboundeth at the latter end,
as Psal. 113. מִנִּבְיָהּ *lifting up him self,* מִשְׁפִּילִי
humbling himself.

The Passive voyce, or Hophal.

The praterfect tense.

Singular.

הִפְקִידָה הִפְקִיד
הִפְקִידְתָּ הִפְקִידְתָּ
הִפְקִידְתִּי הִפְקִידְתִּי

Plurall.

הִפְקִידוּ הִפְקִידוּ
הִפְקִידְתֶּם הִפְקִידְתֶּם
הִפְקִידְנוּ הִפְקִידְנוּ

This forme is declined by . but it may also bee declined
by . as Ezek. 32, 32. הִשָּׁבַח *he hath been laid.* So in

the

OF THE HEBREW GRAM. 53

the defectives, as **הַנֶּשֶׁב**, **הַנֶּצֶב**; but **הַנֶּשֶׁב** of **יֵשֶׁב**, and
 in others of the same kind, if the first bee a gutterall,
 there is an outrule. as Ezek. 26, 2. **הַחֲרָבָה** shee is de-
 solate, and so is it in other tenses.

The first future is here wanting.

The second future tense.

Singular.

תִּפְקֹד	יִפְקֹד
תִּפְקְדִי	תִּפְקֹדָה
	אִפְקֹד

Plurall.

תִּפְקֹדְנָה	יִפְקֹדוּ
תִּפְקְדֶנָּה	תִּפְקֹדוּ
	נִפְקֹד

It is made of the præterperfect tense, Exod. 22, 19.
יִהְיֶה he shall be killed. Levit. 16, 10. **יִעֲמֹד** he shall
 be placed. Levit. 21, 10. **יִזְכֹּק** he shall be poured.

The Indefinite.

תִּפְקֹד

Ruth 2, 10. **הִנֵּה** to bee shewed. 2. Kings 3, 22.
הִחָרַב to bee cut off: But Ezek. 16, 4. **הִחָתַל** to
 bee bound.

The

The Participle of the prater tense,

Singular.

מִפְקֵד מִפְקְדָה

Plurall.

מִפְקְדִים מִפְקָדוֹת

But 1. Kings 22, 35. מַעֲמִיד Placed.

CHAPTER XIII.

Of verbal Nounes formed from the second conjugation called *Levis*.

A L L the verbals bee here hemanticks; either such as bee perfect or defectives. Of those that bee perfect, some have א, as אֶכּוֹר cruell. אֶזְכָּרָה a monument: some have ה, as הִשְׁמָעוֹת hearing; some have מ, as מִשְׁחָת and מִשְׁחָת and מִשְׁחָת destruction; some have ת, as תִּשְׁבֵּץ a linnen garment, תִּלְמִיד a scholer, תִּרְדָּמָה sleep, Defectives נ, as מַפֵּץ a hammer.

C H A P.

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CHAPTER XIV.

Of the first kind of the forme called GRAVIS.

THE forme called Gravis is that which either hath dagesh continuallie in the middle radical letter, or some other letter of like value. Of the former kind there bee two sorts, the first declined with the simple theme onlie, the second having allwaies הָת before it: the former sort hath both active and passive.

The Active voyce, or Piel.

The Præterperfect tense.

Singular.

פָּקַדָה	פָּקַד
פָּקַדְתָּ	פָּקַדְתָּ
	פָּקַדְתִּי

Plurall.

	פָּקַדוּ
פָּקַדְתֶּם	פָּקַדְתֶּם
	פָּקַדְתֶּם

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So with the gutterall, as Plal. 10, 3. נִאִין he con-
 temned. Lam. 2, 7. נִאָר he hath rejected. Exod. 32,
 7. שָׁחַת hee hath corrupted. 1 Kings 22, 47. בָּעַר
 hee remooved: *where Tseri should bee vnder the first*
radical letter, as מֵאָן hee refused. בִּאָר hee declared.
But, Plal. 51, 6. יִחְמֶנִי she conceived me. Iudges
 5, 17. אָחֲרוּ they lingered. *Also these three doth often*
end in Parah, especiallie before gutteralls, as אָבַר hee
 destroyed, קִדְּשׁ hee sanctified, שָׁבַר he broke: *with*
segol. דִּבֶּר hee spoke, כִּבֵּס hee washed, כִּפֶּר hee
 purged.

The first future tense.

Singular.

פִּקְרִי פִקֵּר

Plural.

פִּקְרֵנָה פִּקְרוּ

And with Patah, as Plal. 55, 10. פָּלַג divide thou.
 Ezek. 37, 17. קָרַב joyn thou: *with* ה *paragogick, as*
 סָפַרְהָ number thou: *with the gutterall* א *and with* ר *as*
 פָּאָר glorifie thou, בִּרְךָ blessie thou: *but with the*
rest, as מָהֵר hasten-thou, נַחֵם comfort thou, בָּעַר
 burn thou.

The

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The second future.

Singular.

הִפְקֵד	יִפְקֵד
הִפְקִידִי	הִפְקִידִי
	אִפְקִיד

Plurall.

הִפְקִידֶנָּה	יִפְקִדוּ
הִפְקִידְנָה	הִפְקִדוּ
	נִפְקִד

So with the gutteralls, as Deut. 24. 20. תִּפְאֵד thou shalt gather, Genes. 31, 26. תִּנְהַג thou shalt carie away. Isay. 9, 17. יִרְחֵם he shal shew mercie Deut. 21, 9. תִּבְעֵר thou shalt burne. But Genes. 37, 35. יִמָּאן hee refused. Psal. 106, 40. יִתְעַב hee shal abhorre. Isay. 44, 13. יִהְיֶה and יִהְיֶה hee shal forme it, without dagesth. Nehem. 3, 14. וַיִּטְלֶנּוּ for וַיִּטְלֶנּוּ and hee covered it. Ps. 94, 19. יִשְׁעִשְׁעוּ they shal delight. with הַ paragogick: Psalm. 20, 4. יִדְשְׁנָה hee shal bee turned into ashes, Genes. 12, 2. אֶגְדֶּלְהָ I will magnifie. Those that begin with א, as Prov. 1, 22. תֹּאֲהָבוּ yee shal love. Those whose last letter is a gutterall, as 2. Kings 2, 23. תִּבְקַעְנָה they shal

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shal teare. *And sometimes where there is no gutterall, as* Isay. 13, 18. תִּרְמֹשְׁנָה they shal smite.

The Indefinite.

פִּקֵּר

But Psalm 118, 18 יִסֵּר to correct, Gen. 13, 10. שָׁחַת to destroy, and 30, 41. יָחַם to heat, Exod. 8, 29. הָחַל to deceive. Sam. 12, 14. נִאָץ to reproach, Psalm 102, 14. חֲנֻנָּה for חֲנִנָּה to pitie him. *here* ת is added, Ezek. 16, 52. צִדְקָתָךְ to justifie her. ה. *paragogick*, Psalm 147, 1. זָמְרָה to sing.

The Participle of the present tense,

Singular.

מִפְקֵד מִפְקֵדָה

Plurall.

מִפְקָדִים מִפְקָדוֹת

It is made of the first future by adding מ. Iob 35, 10. is a contraction of א, as מִלְּפָנָיו for מֵאֲלֵפָנָיו teaching them: the same reason is of the gutteralls as was in the first future, as מִתְאַב abhorring, מְבָרֵךְ blessing, מְנַהֵג.

K-1 OF THE HEBRVE GRAM. 59

leading, מפחד fearing, מבער burning; 1. Kings
 15, 15. משרת for משרתה administering. Ier. 15, 10.
 מקלל me. compounded (as R. David saith)
 קלה and קלל

The Passive voyce or Pual.

The Praterfect tense,

Singular.

פקרה	פקר
פקרת	פקרת
	פקרתי

Plurall.

	פקרו
פקרתם	פקרתם
	פקרנו

This fourme is declined with , but if Dagesh be takē
 away it is with Holem, as Levit. 6, 28. מורק he hath
 bin purged. Ezek. 23, 2. מעכו they have bin pre-
 ssed: But Ezek. 16, 4. כרת was cut: so Iob 16, 6.
 חמרמר hee is bemuddled. Before ח Quibbuts
 remaineth, as Prov. 30, 12. רחץ hee is waf-
 shed.

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shed. Seldom the third person feminine, as Gen. 2, 23, לקחה shee hath been taken. Some are here made by adding other letters, as Jeremy 22, 23. מקננת thou buildest thy nest. Isay. 59, 3. נגאלו they are polluted. 1, Chron. 20, 8. נולדו they are born.

The first future tense is here wanting.

The second future tense.

Singular.

תפקד	יפקד
תפקדי	תפקדי
	אפקד

Plurall.

תפקדנה	יפקדו
תפקדנה	תפקדו
	נפקדו

It is made of the Præterperfect tense. Hosh. 14, 4: ירחם hee shal bee pittied, Psal. 94, 21. יחברך he shal bee joyned with thee, Ezek. 26, 21. תבקש (without dagesh:) thou shalt bee sought, Ezra 2, 54. יגאלו they shal be polluted. Isay. 66, 12. תשעשעו yee shal bee made glad.

The

OF THE HEBRVE GRAM. 61

The Indefinite.

פֶּקֶד

The Participle of the Present tense,

Singular.

פֶּקֶדָה

פֶּקֶד

Plurall.

פֶּקֶדוֹת

פֶּקְדִים

The Participle of the preter tense,

Singular.

מִפְקְדָה

מִפְקֵד

Plurall.

מִפְקְדוֹת

מִפְקְדִים

1. Kings 7. 45. מִמָּרֶט polished. Exod. 25, 5.
מִמָּרֶט made redd.

CHAP.

CHAPTER XV.

Of verballs of the first conjugation called *Gravis*.

OF this kind are nounes affected with dagesh; and they bee perfect and most of them pure, as גַּנֵּב a thief. אֶבֶר a husbandman, אֶמֶן (which is also אֱמֵן) an artificer, סֵלֶם a ladder, מִקֵּל a staff, עֵלָג a stam-merer, צַדִּיק just, רֶחֶק a chein, גִּבּוֹר strong, עֲמּוּד a pillar, שְׁלֹם recompense. Hemanticks partlie with *as* זְכוֹרֹן and זִכְרוֹן memorie; partlie feminines, *as* יִבְשָׁה the drie land, כְּפֹרֶת merci-sear, עֲקֻשׁוֹת frowardnesse.

CHAPTER XVI.

Of the second fourm *Gravis* or *Hithpa'il*.

THE second fourm *Gravis* *as* made of the first future active of the former, adding the syllable הֵת, where- by a reciprocall action is signified, *as* הִתְפַּקֵּד hee visited himself.

The

OF THE HEBRVE GRAM. 63

The perfect tense.

Singular.

הִתְפַּקֵּד הִתְפַּקְדָּה
הִתְפַּקְדָּתִי הִתְפַּקְדָּה

Plurall.

הִתְפַּקְדוּ
הִתְפַּקְדֶּם הִתְפַּקְדֶּנּוּ
הִתְפַּקְדֶּנּוּ

1. Chron 20, 37. אֶתְחַבֵּר hee joyned himself;
The reason of the gutteralls is, as in the first fourm;
Genes. 35, 2. הִטְהָרוּ which is also, Numb. 8, 7.
הִטְהָרוּ they purified themselves; Ezek. 5, 14.
הִנְחַמְתִּי I have comforted myself. Ezek. 38, 23.
הִתְגַּדַּלְתִּי וְהִתְקַדְּשִׁיתִי I have magnified and sanctified myself: If the root begin with ס or ש then is the same ס or ש set between ה and ת, as הִשְׁתַּמֵּר hee kept himself, הִסְתַּתֵּר hee hath hidden himself, for הִתְשַׁמֵּר. Sometimes ת is chaunged into dagesh, as הִזְכָּה hee purged himself, הִטְמָא hee polluted himself, for הִתְטַמָּא. Also it is chaunged into ש, as הִצְטַדֵּק for הִתְצַדֵּק he justified himself. Also this fourm seemeth often to bee mingled with

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with others, as Ezek. 23, 48. נִהְיוּסֵרִין for נִוְסֵרִין they have learned. Proverbs 27, 15. נִשְׁתוּהָ hee is made squall. Deut. 21, 8. נִכְפַּר hee is purged. Numb. 1, 47. הִתְפַּקְדוּ they were numbred; Deut. 24, 4. הִמְמָאָה shee was polluted. Levit. 13, 54. הִכְבֵּשׁ hee was washed. Isay. 34, 6. הִדְשָׁנָה hee was fatted. Also here may bee ו for י the first radicall letter, as הִתוּדַע for הִתִּידַע hee was made knowne. Dagesh wanteth Numb. 1, 18. יִתְּלִדוּ they declared their kinreds.

The first future tense.

Singular.

הִתְפַּקֵּד הִתְפַּקְדִּי

Plurall.

הִתְפַּקְדוּ הִתְפַּקְדְּנָה

Isay. 52, 2. הִתְנַעֲרִי shake thy self.

The second future tense,

Singular.

תִּתְפַּקֵּד	יִתְפַּקֵּד
תִּתְפַּקְדִּי	תִּתְפַּקְדִּי
	אִתְפַּקֵּד

Plurall.

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Plurall.

יִתְפַּקְדוּ תִּתְפַּקְדֶּנָּה
תִּתְפַּקְדוּ תִּתְפַּקְדֶּנָּה
נִתְפַּקְדוּ

But *Exod. 2, 4* תִּתְצַב *for* תִּתְצַב *she sha' stand*
2. Sam. 22, 27. תִּתְפַּתֵּל *for* תִּתְפַּתֵּל *thou shalt bee*
toward: Psal. 119. in אֲתִנַּחֵם *I wil comfort my*
self. which two last are of the end פָּתַח, *as* *Prov. 25, 6*
תִּתְהַדָּר *thou shalt praise thy self.*

The Indefinite.

הִתְפַּקֵּד

The Participle of the Present tense.

Singular.

מִתְפַּקֵּד מִתְפַּקֵּדָה

Plurall.

מִתְפַּקְדִּים מִתְפַּקְדוֹת

Here is contraction, for מִתְהַפֵּקֵד *but* *Isay. 52, 5.*
כִּדְבָר *for* מִחֲנֹאֵץ *despised: Numb. 7, 86*
for מִתְדַבֵּר *speaking.*

CHAPTER XVII.

Of *verbals* of the second conjugation *Gravis*.

VERBALS are very seldom in this kind,
 2. Kings 5, 18. הַשְׁתַּחֲוִיָּה Supplication, Dan,
 11, 24. הַרְבָּרוֹת a league. But often in the Rab-
 bines, as הַשְׁתַּדְּלוֹת care, הַרְנִצְלוֹת excuse, and many
 such. One onelse verb is here derived of a nounce, Esth.
 8, 16. מְרִידִים professing themselves Jewes, of
 יְהוּדָה.

CHAPTER XVIII.

Of the fourm of fower letters called *Poël*.

THE fourm *Gravis* is also made by a fourth letter
 in stead of *Dagesh*, as כָּרַסִּים hee destroyed. But
 the form called *Poël* is especiallie here respected, wherein
 ך is taken into the other radicall letters, as foloweth.

The *Præterperfect* tense.

Singular.

פִּוּקְדָה	פִּוּקַךְ
פִּוּקְדָתִי	פִּוּקְדָתְךָ
	פִּוּקְדָתִי

Plurall.

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Plurall.

פוקדו
פוקדתם
פוקדנו

The first future tense.

Singular.

פוקד פוקדי

Plurall.

פוקדו פוקדנה

The second future tense.

Singular.

יפוקד תפוקד
תפוקדי תפוקד
אפוקד

Plurall.

יפוקדו תפוקדנה
תפוקדו תפוקדנה
נפוקד

The Indefinite,

פוקד

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The Participle of the præsent tense.

Singular.

מְפֹקֵר מְפֹקֶרֶת

Plurall.

מְפֹקְרִים מְפֹקְרוֹת

The participle of the præter tense.

Singular.

מְפֹקֵר מְפֹקֶרֶת

Plural.

מְפֹקְרִים מְפֹקְרוֹת

By the same reason may hithpael bee made, as
הִתְפֹּקֵר הִתְפֹּקֶרֶת, &c.

CHAPTER XIX.

Of verballs of fower letters.

T H E Y bee such as these, שֹׁרֵעַ cogitation,
סִמְרֵר a yong grape, סִרְפָּר a nettle, פִּלְגֵּשׁ
a harlot, בִּרְזֵל yron, עִרְפֵּל darknesse, עִטְלָה a batt,
שׁוֹפֵט a ludg, חִלְמֵשׁ a flint, כְּפֹהֵר a sphere
קִרְסָל a thigh.

C H A P.

OF THE HEBRVE GRAM. 69

CHAPTER XX.

Of irregular verbs, and first of simple verbs of one syllable.

TH V S *much of the regularitie of verbs. The irregularitie followeth, which is partlie by contraction or shortning, and partlie by production or lengthning. Contraction taketh away one of the three radicall letters, whereupon the verbs become Monosyllables, or of one syllable, some simple, and some doubled, and both of them have great likelihood one with the other. The participle sēm. of the form Levis endeth onlie in ת, the simple ones loose ו or י, therefore their root is thus noted בון or בון hee hath understood, טיל hee threw, and so others.*

Of the first kind of the founn Levis.

the active or Cal,

The Præterperfect tense,

Singular.

בָּנָה	בָּן
בָּנִית	בָּנִית
	בָּנִיתִי

E 3

Plural

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Plurall.

בָּנִי
בָּנִים or בָּנָיו
בָּנִי

But Zach. 4. 10. בָּן hee despised, Isay. 41, 18. מָח hee hath anointed, *Other two ends Tseri and Holem are sometimes here, as מָת hee died, מָתִי for מָתָה for מָתָה. For the one ת is turned into dagesh, to avoyd the concourse of like letters, and מָח hee was good, מָחָה מָחָה מָחָה. Likewise א is found for the second radical letter, as Hofh. 10, 10. קָאם hee hath risen. Zach. 14, 10. רָאמָה for רָמָה shee hath been lifted up: Ezek. 46, 17. שָׁבָת for שָׁבָה shee returned. Zach. 5, 4. לָנָה for לָנָה shee remained: Psal. 8, 7. שָׁתָה thou hast put; Genes. 40, 15. שָׁמוּ they have put, Psalm 34, 11. רָשָׁן they have need. Iudges 19, 13. לָנוּ they lodged. Hirc for Patah, Malac. 4, 2. פָּשְׁתָּם yee have increased.*

The first future tense.

Singular.

בֹּנֶה בֹּנֵה

Plurall.

בֹּנֵה בֹּנֵה

Sometimes

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Sometimes by Holem, as שׁוּם put thou 1. Sam. 20, 36. רץ run thou, with ה paragogick, Genes. 27, 3. צוּדָה hunt thou, שׁוּבָה return thou. Judges 5, 12. עוּרִי watch thou. Judges 19, 30. עֲצוּ take yee counsell.

The second future tense.

Singular.

יָבֹן	תָּבֹן
יָבֹנָה	תָּבֹנָה
יָבֹנָה	תָּבֹנָה

Plural.

יָבֹנָה	תָּבֹנָה
יָבֹנָה	תָּבֹנָה
יָבֹנָה	תָּבֹנָה

So by Holem, as יָמוּת hee shal die, with ך paragogick; as Numb. 2, 1. תָּשׁוּבָה yee shal return. Ezek. 35, 9. תָּשׁוּבָה they (women) shal return.

The Indefinite.

יָבֹן

With Holem, as יָמוּת to die.

The participle of the present tense.

Singular.

יָבֹן	יָבֹנָה
-------	---------

E 4

Plurall.

Plural.

בָּנִים בְּנוֹת

The participle of the præter tense.

Singular.

בֵּן בִּנְיָה

Plurall.

בָּנִים בְּנוֹת

חֲשִׁים 17, 32. Numb. pressed. זִוְרָה 5, 59. Isay. haſting.

*The Paſſive voyce, or Niphal.**The præterperfect tense,*

Singular.

נִבְּנָה נִבְּנָה
נִבְּנוֹת נִבְּנוֹת
נִבְּנוֹתִי נִבְּנוֹתִי

Plurall.

נִבְּנוּ נִבְּנוּ
נִבְּנוֹתָם נִבְּנוֹתָם
נִבְּנוּנוּ נִבְּנוּנוּ

It may alſo bee every where Holem, as בְּנוֹתָם
נִבְּנוֹתָם &c. zach. 2, 13. נִעֲוָרָה *hee hath bin raiſed.*

The

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The first future tense.

Singular.

הָבֹן הָבֹנִי

Plurall.

הָבֹנִי הָבֹנִים

The second future tense.

Singular.

יָבֹן תָּבֹן
יָבֹנִי תָּבֹנִי
אָבֹן

Plurall.

יָבֹנִי תָּבֹנִי
יָבֹנִים תָּבֹנִים
נָבֹן

With the guttural zach. 4, 1. יָעֹד he shal be raised.

The Indefinite.

הָבֹן

Isay. 25, 10. תִּדְרֹשׁ to bee torne.

The Participle of the present tense,

Singular.

נִבְּוֶה נִבְּוֶה

Plurall.

Plurall.

נְבוֹנִים נְבוֹנוֹת

Exod. 14, 3. נְבָכִים confounded.

CHAPTER XXI.

Of verballs,

A L L verball noumes that are derived from this kind o' verbs, are conteined under this conjugation. some bee pure, as נָר an aliant, נָד a sojourner, עִיר a citie, אֹר light, שֵׁק a thigh: and one whose last syllable save one is accented, מוֹת death. some bee heman-ticks with א as אֶסוֹד a caldron: with ה as קֵהָ growing corn, צֵהָ victuals, בִּינָה understanding, מְלוֹן goodness, שׁוּבָה conversion, with מ as מְנוּחָ an Inne, מְנוּחָ a mansion, מְנוּחָ a candlestick, מְנוּחָ rest, רִיקָם emptinesse. with ך as זִדּוֹן loftinesse. with ת as תְּבוּנָה understanding, עֵדוּת testimonie, בּוּשָׁת shame.

CHAP.

CHAPTER XXII.

Of the second kind of the form *Levis*.*The Active voyce, or Hiphil.**The Prætertense.*

Singular.

הִכִּין הִכִּינָה
 הִכִּינֹת הִכִּינֹת
 הִכִּינֹתִי

Plurall.

הִכִּינוּ
 הִכִּינוּם הִכִּינוּהֶן
 הִכִּינוּנוּ

It may also bee declined regularly, as הִכִּינָה הִכִּינֹת *Hence* 2. Chron. 29, 19. *wee have* הִכִּינוּ *prepared. The last being a gutterall hath often Patah* *for Hiric, as* הִרְעָה *hee did evill: also with* ר Gen. 17, 14. *hee hath made void. In the rest for , may* *be , as* Pl. 58, 4. הִשִּׁיבֹתָ *thou hast withdrawne.* *And Patah, if a gutterall follow, as* Hay. 4, 25. הִעֲרֹהִי *I have rayseed. Often here is lost the formative letter* ה *as* Dan. 9. 2. בִּינֹתִי *I understood; Also Tseri for* *Hiric, as* Num. 11, 11. הִרְעִיתָ *thou hast done evill.*

Exod.

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Exod. 26, 30. **הַקְּמוֹת** thou hast established. Mich
 5, 4. **הַקִּימוֹנוּ** wee have appointed. But zach. 10, 6
הוֹשִׁבוֹתִי I have brought again: Partlie of **יָשָׁב** and
 partlie of **שָׁוָב**, as Rabbi David saith in his Miclot

The first future tense,

Singular.

הָבֹו **הָבִינִי**

Plurall.

הָבִינוּ **הִבְנֵנָה**

*The last vowel may bee Hirc, as **הָבִין**, and patah
 especially with a gutterall. Psal. 39, 14. **הָשַׁע** stay thou.
 and without **הָ**, Exod. 17, 14. **שִׂים** put thou Ruth
 3, 13. **לִינִי** lodg thou (woman) Psal. 5, 2. **בִּינָה**
 understand thou, Deut. 32, 7. **בִּינוּ** understand yee.*

The second future tense,

Singular.

יָבִין **תָּבִין**
תָּבִינִי **אָבִין**

Plurall

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Plurall.

יְבִינוּ תְבִנָּה
תְּבִינוּ תְבִנָּה
נִבְּנוּ נִבְּנוּ

It may also bee יְבִין. 2. Chron. 32, 11. יְבִין he
al perfwade: with a gutterall or ר it is often parah,
Deut. 2, 9. תִּצַּר thou shalt vex: Iudg. 5, 1. תִּשְׁרַח
ye shall sing. And often with other letters, as Iudg. 19,
וְתִלֵּן thou shalt lodg, Exod. 22, 19. תִּשְׁמֹן
ye shall put. Ierem. 44, 24. תִּקְיִמְנָה yee shall
appoint.

The Indefinite.

הֵבִין

And with Hirc, Genes. 1, 15. הָאֵיר to give
light.

The Participle of the present tense,

Singular.

מְבִינָה מְבִינִין

Plurall.

מְבִינִים מְבִינֹת

2. Chron. 32, 11. מְבִינָה perfwading, Iob 5, 11
מְבִינִין making void. Isay, 9, 16. מַרְעֵה doing evill.

The

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The Passive voyce, or Hophal.

The Praterperfect tense.

Singular.

הוֹבֵנָה הוֹבֵן
הוֹבֵנִית הוֹבֵנִי
הוֹבֵנִיתִי

Plural.

הוֹבְנֵי
הוֹבְנֵיכֶם הוֹבְנֵינוּ
הוֹבְנֵינוּ

2. Sam 23, 1. הָקָם hee was appointed.

The second future tense.

Singular.

יִבֵּן תִּבְנֶן
תִּבְנֶי תִבְנֶן
אִבְנֶן

Plurall.

יִבְנוּ תִבְנוּ
תִבְנוּ תִבְנוּ
נִבְנוּ

The Indefinite.

הוֹבֵן

The

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The participle of the prater tense.

Singular.

מוֹבֵּן מוֹבֵּנָה

Plurall.

מוֹבֵּנִים מוֹבֵּנוֹת

CHAPTER XXIII.

Of the first kind of the form Gravis.

REGULARITIE is sometime here used,
as Hest 9, 32 קִים of קִים: But oftner the outrule
in the form with four letters, as followeth.

The Praterperfect tense.

Singular.

בוֹנֵן בּוֹנֵנָה

בוֹנֵנָה בּוֹנֵנָה

בוֹנֵנָתִי

Plurall.

בוֹנֵנִי

בוֹנֵנָהם בּוֹנֵנָתָן

בוֹנֵנָנוּ

*This forme, when it is used passively, doth commonlie
end in patah as בּוֹנֵן c.*

The

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The first future tense.

Singular.

בֹּנֵן בֹּנִי

Plurall.

בֹּנְנֵנוּ בֹּנֵנָה

Wish עֲוֹדָתָהּ *paragogick* Psal. 80, 3.

The second future tense.

Singular.

יִבְנֶן יִבְנֵן
תִּבְנֶן תִּבְנֵן
אִבְנֶן אִבְנֵן

Plural.

יִבְנֵנָה יִבְנֵנֵנוּ
תִּבְנֵנָה תִּבְנֵנֵנוּ
נִבְנֶן

Of this kind is that Job 39, 27. יִלְוֶעֶן for יִלְעֶן
of אֲדַמְּנֶהּ hee hath swallowed. Exod. 15, 2. אֲדַמְּנֶהּ
I will exalt him. Psal. 30, 2. אֲדַמְּמֶךָ I will exalt
thee.

The Indefinite.

בֹּנֵן

The

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The Participle of the præsent tense,

Singular.

מְבוֹנֵן מְבוֹנֶה

Plurall.

מְבוֹנִים מְבוֹנֹת

The participle of the præter tense:

Singular.

מְבוֹנֵן מְבוֹנֶה

Plural.

מְבוֹנִים מְבוֹנֹת

There bee also words of four letters in an other manner, as מִלֵּל hee threw, כִּלְכַּל hee nourished, קִרְקַר hee destroyed.

CHAPTER XXIV.

Of the second kind of the forme GRAVIS

The Præterperfect tense.

Singular.

הִתְבוֹנֵן הִתְבוֹנֶה
הִתְבוֹנִים הִתְבוֹנֹת
הִתְבוֹנֵי

F

Plural

Plurall.

הִתְבּוֹנְנוּ
הִתְבּוֹנְנֶתֶם הִתְבּוֹנְנֵי
הִתְבּוֹנְנוּ

Pf. 76, 6. אֲשֶׁתּוֹלְלוּ they were spoyled, of שָׁלַל

The first future tense.

Singular.

הִתְבּוֹנֵן הִתְבּוֹנִי

Plurall.

הִתְבּוֹנְנוּ הִתְבּוֹנְנָה

The second future tense.

Singular.

יִתְבּוֹנֵן יִתְבּוֹנִי
תִּתְבּוֹנֵן תִּתְבּוֹנִי
אִתְבּוֹנֵן

Plurall.

יִתְבּוֹנְנוּ תִּתְבּוֹנְנָה
תִּתְבּוֹנְנוּ תִּתְבּוֹנְנָה
נִתְבּוֹנֵן

Ifay 33, 10. אֶרְוֶם for אֶתְרוֹמֶם I will exalt
my self.

The

The Indefinite,

הִתְבוּנָן

The Participle of the present tense,

Singular.

מִתְבוּנָה מִתְבוּנָן

Plurall.

מִתְבוּנִים מִתְבוּנוֹת

The Rabbines have verballs derived hence, א
הִתְבוּנָן explication.

CHAPTER XXV.

Of Monosyllables doubled.

AND thus much of single Monosyllables. the
doubled Monosyllables doe follow, they are made of
regular verbs that have their second letter doubled, as כָּב
hee hath compassed, of כָּבֵב: so that the contraction
here takes away the one of the letters doubled, which letter
appeares in the declyning of the other persons by dagesh,
neither are these continuallie irregular, for they are often
whollie declyned regularlie. yea the whole form Gravis is
regular, And so are both the principles of Cal. therefore
(the regulars omitted) wee will speak onlie of those things
that are irregular and proper to this kind of verbs.

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Of the first kind of the forme Levis.

The active voyce or Cal,

The Præterperfect tense,

Singular.

סָבַח סָבַח

סָבַח סָבַח

סָבַח

Plurall.

סָבַח

סָבַח סָבַח

סָבַח

Hence *וְשָׁנָה* hee rested, for *וְשָׁנָה* or *וְשָׁנָה*, the third person plurall may bee accented in the last syllable save one, as Psal. 12, *פָּסוּ* they are perished. Sometimes the last syllable save one is Holem, as Gen. 49, 23. *רָזְבוּ* they have throwne the dart Iob 24, 24. *רָזְמוּ* they weere exalted.

The first future tense,

Singular.

סֹבֵחַ סֹבֵחַ

Plurall.

סֹבֵחַ סֹבֵחַ

When the accent is chaunged, the quantitie of the last syllable

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llable save one is also chaunged, as Zach. 2, 14 רְנִי
 rejoyce thou. Ifay. 44, 23. רְנִי rejoyce yee. *so is*
 סְפִינָה or סְפִינָה for סוּפְנָה Numb. 22, 6. אָרָה
 curse thou. Num. 22, 11. קָרָה curse thou: Camers
 long for want of dagesh.

The second future tense,

Singular.

תִּסּוּב	יִסּוּב
תִּסּוּבִי	תִּסּוּב
	אִסּוּב

Plurall.

תִּסּוּבֶנָּה	יִסּוּבוּ
תִּסּוּבֶנָּה	תִּסּוּבוּ
	נִסּוּב

Sometimes the last vowell is shurec, as Prover. 29, 6.
 יִרְוֶה hee shal rejoyce. Deut. 9, 22. אֶכְרֶה for אֶכְוֶה
 I will break.

The Indefinite.

סוּב

So with Shurec, as Ecclef. 9, 1. לְבַרֵּךְ to declare.
it is also with patah, as Ifay. 45, 1. לָרַד to extend.
 Jeremy. 5, 26. כְּשֵׁיךְ as to lay. Hence is תַּ paragogick
 Ezek. 36, 3. שְׁמֹת to destroy; Psal. 77, 9. חֲנוּת to
 bee mercifull.

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The Passive voyce, or Niphal.

The Praterperfect tense,

Singular.

נִסְבָּה נִסְבָּה
נִסְבּוֹת נִסְבּוֹת
נִסְבּוֹתַי

Plurall.

נִסְבּוֹתֵינוּ
נִסְבּוֹתֵיכֶם נִסְבּוֹתֵינוּ
נִסְבּוֹנוּ

Sometimes Hirc is under the formative letter, as Plal.
69, 4. נִחַר he burned: *the second vowel is taken away*
Ezek. 41, 7. נִסְבָּה shee was turned. Ezek. 7, 24.
נִחָלָה they are polluted. *Also Holem the increase is*
taken away, Ierem. 22, 23. נִחַנְתָּ thou art pitied
Mich. 2, 4. נִשְׁדָּנוּ wee are desolated. *There be other*
ends, as נִמְסָה hee is melted: נִגְנָה hee is shorne.

The first future tense,

Singular.

הִסְבִּי הִסְבִּי

Plurall.

הִסְבִּינוּ הִסְבִּינוּ

It is also declined by Holem, as הִסְבּוֹ *&c.*

The

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The second future tense.

Singular.

תִּסָּב	יִסָּב
תִּסָּבִי	תִּסָּב
	אִסָּב

Plurall.

תִּסָּבְנָה	יִסָּבּוּ
תִּסָּבְנָה	תִּסָּבּוּ
	נִסָּבּוּ

So with Holem Gen. 47, 15. יִתָּם hee shall bee consumed. Ezek. 24, 11. תִּתָּם she shal be consumed. Sometimes dagesh is cast away, as Gen. 16, 5. אֶקַּל I shal bee light, Psal. 19, 14. אִיתָם I shal bee pure. So with the gutteralls, as Ilay. 48, 11. יִחַל hee shal bee polluted. But that Deut. 34, 7. is contracted, יִתָּמוּ for יִתָּמוּ they are consumed.

The Indefinite.

הִסָּב

Sometimes Tseri beeing the termination of the root remaineth here, as Psal. 68, 3. הִמָּס to melt.

The Participle of the Present tense.

Singular.

נִסָּבָה	נִסָּב
F	4

Plurall.

Plurall,

נִסְבּוֹת

*So with the termination of the**נִמַּם melted. Here also is Hirc**10, 18. נִסְבָּה caused.*

CHAPTER

Of Verbals

THEY bee either pure

right, קֵן a nest, עֵז strength,

with א, as חֵיָא terror: some with ח

הֵמְלָה a sound, נִכָּה pure, מֵלָה

tabernacle. Some with מ, as מִשְׁכָּב

curtain, מִשְׁקֹה a currant, מִנְיָד a dilone,

מֵעֵז strength. Also such as bee

labeled saving one, as מִכָּס a subsidie,

some with ת as תַּפְּלָה prayer, תַּלְוָה

confusion.

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CHAPTER XXV

as Kimchi

Of the second kind of the letter

do begin,

tense.

The first kind of the letter

The second kind of the letter

Similar

passing.

laphal

tense,

הוּס

הוּס

הוּס

הוּסב

הוּסב

הוּסב

they are cut off,

tense,

יוּסב

תוּסב

אוסב

Plural

Plurall,

נִסְבִּים נִסְבוֹת

So with the termination of the root, as Nah. 2, 19, נִמְס melted. Here also is Hiric for patah, 2, Chron. 10, 18. נִסְבָּה caused.

CHAPTER XXVI.

Of Verballs

TH E Y bee either pure as דָּל poore, תָּם up-right, קֵן a nest, עֵז strength: or hemantick, some with א, as אָנָּה terror: some with ה as הֶמֶס a melting with מֶּ, as מֶּלֶךְ a word, סִכָּה a found, זָכָה pure, מִסְכָּה a tabernacle. Some with מ, as מִסְכָּה a circle, מִסְכָּה a curtain, מִשְׁקָה a currant, מוֹרֵד a discent, מִגֵּן a shield, מִעֵז strength. Also such as bee accented in the last syllable saving one, as מִבֶּס a subsidie, מִרְדֵּךְ softnesse; some with ת as תְּפִלָּה prayer, זָלוּת vilenesse, תְּבִלָּה confusion.

CHAP.

CHAPTER XXVII.

Of the second kind of the forme *Levi*.*The Active voyce or Hiphill.**The Præterperfect tense,*

Singular.

הִסְבֵּה	הִסָּב
הִסְבֹּת	הִסָּבֹת
	הִסְבֹּתִי

Plurall.

	הִסְבּוּ
הִסְבֹּתֶם	הִסְבֹּתֵם
	הִסְבֹּנוּ

Sometimes the last vowel is Patah: as Iob 27, 2. הִמַּר hee made sorrowfull. Isay 29, 12. הִשָּׁח hee prostrated. 2. Kings 23, 14. הִדַּק hee impoverished. hence are the third persons הִסְבֵּה and הִסְבּוּ the first person especiallie before gutteralls, as I Sam. 22, 15. הִחֲלֹתִי I have begun. Iere. 49, 36. הִחַתֵּתִי I have broken.

The first future tense.

Singular.

הִסְבִּי	הִסָּב
----------	--------

Plural.

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Plurall,

הַסְבִּינָה הַסְבִּי

Iob 21, 5. הַשְׁמוּן bee yee astonished.

The second future tense,

Singular.

יִסֵּב תִּסֵּב
תִּסֵּב תִּסֵּב
אִסֵּב

Plurall.

יִסֵּבוּ תִסֵּבְנָה
תִּסֵּבוּ תִסֵּבְנָה
נִסֵּב

Sometimes patah is under the formative letter as Num. 30, 3. יַחַל hee shal pollute; Ezek. 39, 7. אַחַל I will prophane. and with dagesh following, as Ief. 6, 10. יִסֵּב hee shal lead about, Exod. 23, 21. תִּמְרָה thou shalt provoke. Deu. 1, 44. יִכָּתְרוּ they destroyed, Iob 22, 3. תִּתֵּם thou shalt finish: And Tseri as Levit. 21, 20. תִּחַל hee shal begin. The feminine plurall by chaunging the accent maketh תִּסֵּבְנָה; Gen. 41, 24. תִּחַלְיֶנָּה they shal begin.

The Indefinite.

הַסֵּב

But

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But 2.Chron.34,7. הָרִק (for הָרִק as Kimki saith)
 to break: Gen. 11, 6. הֵחֵלֵם they do begin.

The participle of the present tense.

Singular.

מִסְבֵּה מִסֵּב

Plurall.

מִסְבֹּת מִסְבֵּים

1 Kings 6, 29. מִסֵּב compassing.

The Passive voyce, or Hophal

The Præterperfect tense,

Singular.

הוּסְבָה הוּסֵב

הוּסְבֹת הוּסְבֹת

הוּסְבֹתִי

Plurall.

הוּסְבוּ

הוּסְבוֹתֶם הוּסְבוֹתָן

הוּסְבוֹנוּ

Iob 24, 24. הֻמְכּוּ for הֻמְכוּ they are cut off,

The second future tense,

Singular.

תוּסֵב תוּסְבָה

תוּסְבִי תוּסְבֹת

אִוְסֵב

Plural

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— Plurall.

יוֹסֵבּוּ הַיּוֹסֵבִּי
תּוֹסֵבִּי הַיּוֹסֵבִּי
נוֹסֵב

Proverb. 21, 10. יֶחֶן hee shall bee favored, Isay.
24, 12. יִכֶּת hee shall bee smitten.

The Indefinite.

הוֹסֵב

2. Chron. 36, 21. הָשֵׁם to bee desolate.

The participle of the present tense.

Singular.

מוֹסֵב מוֹסֵבָה

Plurall.

מוֹסֵבִים מוֹסֵבוֹת

And thus much of the form Levis, the form Gravis
may bee also here with four letters, as סוֹבֵב הַסּוֹבֵב
for הַסּוֹבֵב סוֹבֵב: so Jerem. 5, 17. יִרְשָׁשׁ hee shall
bee destroyd, and Prov. 14, 21. מְחַוֵּן bestowing.
so likewise 2. Sam. 20, 12. מִתְגַּלְל rowling himself.
But 2. Sam. 22, 27. תְּתַבָּר for תְּתַבֵּר thou wilt
shew thy self pure. Eccl. 7, 18. תִּשְׁוֵם for
תִּתְשׁוֹם thou shalt bee desolated.

CHAP.

OK OF THE HEBR V E GRAM. 93

CHAPTER XXVIII.

Of the irregularitie of verbs by production, and first of those that end in נ.

May.

TH V S much of the irregularitie of verbs in contraction. It remaineth that wee speak of the irregularitie by production. Production augmenteth the quantitie of the last vowel, and it is in verbs of moe syllables then one, ending either in נ or in ה, which also have great likelihood and agreement one with another, as hereafter shall appeare; for their pratertertense is commonlie declined with Tseri out of Cal, and in the future tense the last syllable save one of the last word is with Segol. Also to the Indefinite may bee added ה.

Those that end in נ are produced by Camets in Cal: els there is small irregularitie in these verbs, and so is the number of them. The participles are wholie regular but that the feminine ending in ה is contracted into Tseri, מוצאת for מוצאת.

of

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Of the first kind of the forme Levis.

The active voyce or Cal,

The Præterperfect tense,

Singular.

מִצָּאָה מִצָּא

מִצָּאת מִצָּאת

מִצָּאתִי

Plurall.

מִצָּאוּ

מִצָּאתֶם מִצָּאתֶם

מִצָּאנוּ

So likewise Monosyllables, as בָּאתָ בָּאתָ &c.

There being the termination of the root remaineth, as

יָרָאתָ יָרָאתָ יָרָאתָ יָרָאתָ &c. Sometimes here is a contraction of the third person of each number, as Deu.

31, 29. קָרָאתָ for קָרָאתָ, shee hath come. Ezek.

39, 26. נִשְׂאוּ for נִשְׂאוּ they have borne. 1 Samu. 25

8. בָּאוּ for בָּאוּ wee have come.

The first future tense.

Singular.

מִצָּא מִצָּא

Plurall.

מִצָּאנָה מִצָּאנָה

But

But of **יִרְאֵה** he hath feared **יִרְאֵה יְרֵא** Paragoge, Pl. 41, 5. **רְפָאָה** heale thou. Apocope, Ruth 1, 20. **קְרָא** call yee, Exod. 2, 20. **קְרָא** call yee. Of those that beeing with **נ** or **י** two are here defective **שָׂא** take thou up, of **נִשָּׂא**, and **צֵא** goe thou out of **יֵצֵא**. The Monosyllables doe here follow their proportion, as **בֹּא בֹאִי בֹאוּ בֹאִינָה** and so in the rest hereafter.

The second future tense,

Singular.

תִּמְצֵא	יִמְצֵא
תִּמְצָאִי	תִּמְצָא
	אִמְצֵא

Plurall.

תִּמְצַנְהוּ	יִמְצַנְהוּ
תִּמְצַנְהֵנּוּ	תִּמְצַנְהוּ
	נִמְצַנְהוּ

Paragoge, 1. Sam. 28, 15. **אֶקְרָאָה** I will call. Deut. 13, 11. **יִרְאֵה** they shal feare. of **יֵצֵא** the second future is **יֵצֵא יֵצֵא יֵצֵא** &c. where the last Jod is shewed by Tseri, and not by dagesh, though the middle letter by **צ**. But in the future tense of **נִשָּׂא** dagesh. the signe of **נ** wanting is often not expressed, as Iob 4, 20. **יִשְׁאֲרֵהוּ** they shall bring unto him. Monosyllables,

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as יבֵּאתָּהּ. paragoge, Deut. 33, 16. shee shal come.

The Indefinite.

מוֹצֵאת or מֵצֵאת

But מֵשֶׂאת maketh Genel. 4. שֶׂאת to take up, And
sometimes שֶׂאת : so of יֵצֵאת to goe out. But יִרָא to feare,
and with paragoge יִרָאֵה.

The Participle of the present tense,

מוֹצֵאת

For Tseri is segol as Eccles. 7, 26. מוֹצֵאת

The Passive voyce, or Niphal,

The praterperfect tense.

Singular.

נִמְצֵאתָ נִמְצֵאת
נִמְצֵאתָ נִמְצֵאתָ
נִמְצֵאתִי

Plural.

נִמְצֵאתֶם
נִמְצֵאתֶם נִמְצֵאתֶם
נִמְצֵאתֶם

Iudg. 9, 5, נִחְבֵּאתָ hee lay hidden, Psal. 118, 23.
נִפְלֵאתָ hee was wonderfull. 2. Samuel 1, 26.
נִפְלֵאתָ shee was wonderfull, Genesis 31, 27.
נִחְבֵּאתָ, thou wast hidden.

The

K
תבא
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The first future tense,

Singular.

הַמְצֵא הַמְצֵאִי

Plurall.

הַמְצֵאוּ הַמְצֵאנָה

The second future tense.

Singular.

יִמְצֵא יִמְצֵאִי

תִּמְצֵא תִמְצֵאִי

אִמְצֵא אִמְצֵאִי

Plural.

יִמְצֵאוּ יִמְצֵאנָה

תִּמְצֵאוּ תִמְצֵאנָה

נִמְצֵא

The Indefinite.

הַמְצֵא or הַמְצֵאֵת

The participle of the present tense.

As נִמְצֵא Plurall. נִמְצֵאִים and נִמְצֵאִים. All the
verbals here are regular, as צָבָא an army; טָמֵא
unclean, &c.

CHAPTER XXIX.

Of the second kind of the forme *Levi*.*The Active voyce, or Hiphill.**The Praterperfect tense.**Singular.*

הַמְצִיֵּא	הַמְצִיָּא
הַמְצִיֵּאת	הַמְצִיָּאת
	הַמְצִיֵּאתִי

Plurall.

	הַמְצִיֵּאוּ
הַמְצִיֵּאתֶם	הַמְצִיָּאתֶם
	הַמְצִיֵּאוּ

Ios. 6, 16. הַחֲבִיֵּאתָּהּ *and vers. 24, הַחֲבִיֵּאתָּהּ*
 shee hath hidden. But יֵצֵא *doth here change jod into*
 Holem, as Ierem. 51, 10. הוֹצִיָּא *hee hath brought*
 out. Monosyllables, as הִבִּיֵּאתָּהּ הִבִּיֵּאתָּהּ *or*
 הִבִּיֵּאתָּהּ *or* הִבִּיֵּאתָּהּ.

*The first future tense.**Singular.*

הַמְצִיֵּא	הַמְצִיָּא
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Plurall.

הַמְצִיֵּאוּ	הַמְצִיָּאוּ
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Sometimes

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Sometimes with Hirc, as הוֹצִיא deliver thou. Psal.
 118, 18. Monosyllables, as הָבִיאוּ הַבְּאִנָּה
 הָבִיאוּ הַבְּאִנָּה הָבִיאוּ הַבְּאִנָּה the same
 way is also in the second future, and the Indefinite.

The second future tense.

Singular.

תִּמְצִיא	יִמְצִיא
תִּמְצִיאִי	תִּמְצִיא
	אִמְצִיא

Plurall.

תִּמְצִיאוּ	יִמְצִיאוּ
תִּמְצִיאוּ	תִּמְצִיאוּ
	נִמְצִיא

Mich. 1, 15. אָבִי for אָבִיא I will bring. Tseri
 may also bee here as in the first future, as Genesis 1, 12.
 תִּדְרֹשׁ shee shal bud, and vers. 13. תִּוצֵא shee shal
 bring forth.

The Indefinite.

הִמְצִיא or הִמְצִיאת

The Participle of the present tense.

מִמְצִיא

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The Passive voyce, or Hophal.

The praterperfect tense.

Singular.

הִמְצָאָה	הִמְצָא
הִמְצָאתָ	הִמְצָאתָ
	הִמְצָאתִי

Plural.

	הִמְצָאוּ
הִמְצָאתֶם	הִמְצָאתֶם
הִמְצָאוּ	הִמְצָאוּ

The second future tense.

Singular.

תִּמְצָא	יִמְצָא
תִּמְצָאִי	תִּמְצָא
	אִמְצָא

Plurall.

תִּמְצָאנָה	יִמְצָאוּ
תִּמְצָאנָה	תִּמְצָאוּ
	נִמְצָא

The Indefinite.

הִמְצָא or הִמְצָאתָ

The participle of the prater tense.

מִמְצָא

CHAP.

CHAPTER XXX.

Of the first kind of the forme *Gravis*.

THE verb מִצָּא is not in use at all in the forme *Gravis*. yet for examples sake it is used of the grammarians.

The Active voyce or Cal.

The Præterperfect tense.

Singular.

מִצָּאָה	מִצָּא
מִצָּאָח	מִצָּאָת
	מִצָּאָתִי

Plurall.

	מִצָּאוּ
מִצָּאָתָן	מִצָּאָתָם
	מִצָּאָנוּ

Num. 32, 10. מִלְאוּ they filled, without dagesh.

The first future tense.

Singular.

מִצָּאִי	מִצָּא
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Plurall.

מִצָּאֶנָּה	מִצָּאוּ
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OF

The second future tense.

Singular.

תִּמְצֵא	יִמְצֵא
תִּמְצְאִי	תִּמְצֵא
	אִמְצֵא

Plurall.

תִּמְצְאֶנָּה	יִמְצְאוּ
תִּמְצְאֶנָּה	תִּמְצְאוּ
	נִמְצֵא

The Indefinite.

מִצְאָה or מִצְאָה

The participle of the present tense.

מִמְצֵא

The Passive voyce, or Pual.

The praterperfect tense.

Singular.

מִצְאָה	מִצְאָה
מִצְאָה	מִצְאָה
	מִצְאָה

Plural.

	מִצְאוּ
מִצְאָה	מִצְאָה
	מִצְאָה

The

The second future tense.

Singular.

תִּמְצֵא	יִמְצֵא
תִּמְצְאִי	תִּמְצֵא
	אִמְצֵא

Plurall.

תִּמְצֵאנָה	יִמְצְאוּ
תִּמְצֵאנָה	תִּמְצְאוּ
	נִמְצֵא

The Indefinite.

מִצְאָה or מִצְאָ

The Participle of the present tense.

מִצְאֵ

The participle of the prater tense.

מִמְצֵא

CHAPTER XXXI.

Of the second kinde of the form *Gravis*.*The Praterperfect tense.*

Singular.

הִתְמַצֵּא	הִתְמַצֵּא
הִתְמַצֵּאת	הִתְמַצֵּאת
	הִתְמַצֵּאתִי

G 4

Plurall.

Plurall.

הַתְּמַצְאוֹ
הַתְּמַצְאוֹתֶם הַתְּמַצְאוֹתֵינוּ
הַתְּמַצְאוֹנוּ

1. Sam. 10, 7. הַתְּנַבִּית thou hast prophesied.

The first future tense.

Singular.

הַתְּמַצְאִי הַתְּמַצְאֵה

Plurall.

הַתְּמַצְאוֹ הַתְּמַצְאוֹנָה

The second future tense.

Singular.

יִתְּמַצְאֵה יִתְּמַצְאִי
תִּתְּמַצְאֵה תִּתְּמַצְאִי
אֶתְּמַצְאֵה

Plurall.

יִתְּמַצְאוּ יִתְּמַצְאוֹנָה
תִּתְּמַצְאוּ תִּתְּמַצְאוֹנָה
נִתְּמַצְאֵה

The Indefinite.

הַתְּמַצְאוֹ or הַתְּמַצְאוֹת

The participle of the present tense.

מִתְּמַצְאֵה

K OF THE HEBRVE GRAM. 105
CHAPTER XXXII.

Of the irregularitie of producted verbs that
end in ה.

d. **T**H O S E verbs that end in ה are declyned by
י in the præterperfect tense of Cal which also hap-
neth somtimes in other places, albeit in some oftener then
in others. There is great regularitie in these verbs; for
the first word of every præterperfect tense endeth in Ca-
mers, of the first future in Tleri, of the second future and
the participle in Segol, except the participle of the præter
tense in Cal, the last letter ה is often cut off by Apocope
in the future, and often Jod is restored, as shal appeare in
the severall formes.

Of the first kind of the forme Levis.

The active voyce or Cal.

The Præterperfect tense.

Singular.

גַּלְתָּהּ	גָּלָהּ
גַּלִּיתִּי	גָּלִיתִּי
	גָּלִיתִי

Plurall.

גַּלִּיתֶם	גָּלִיתֶם
גַּלִּיתִּי	גָּלִיתִי
	גָּלִיתִי

Iob 3, 24. *שְׁלוֹתִי* for *שְׁלִיתִי* I was peaceable. In the third person singular the feminine gender hath *ת* for *ה*, for it should be *גִּלְהָה*, whence also the third person plurall should be: *גִּלְהָיו* but it is contracted into *גִּלְיוֹ* which thing is also done often in the singular number, as Levit. 25, 21. *עָשָׂתָּהּ* for *עָשָׂתָּהּ* shee hath made, Ier. 50, 6. *הָיוּ* they were; And such as are accented in the last syllable save one, as Isay 16, 8. *הָעֵנָּה* they have erred. Here *ו* jod sometimes restored, as Deut. 32, 37. *הָסִיפוּ* they have trusted; Psal. 57, 2. *הָסִיפָהּ* shee hath trusted. The irregular verb *יָשׁ* is to be referred to this kind, as an impersonall.

The first future tense.

Singular.

גִּלְיָה *גִּלְיָהּ*

Plurall.

גִּלְיָהֶם *גִּלְיָהֶן*

Onlie one hath here Segol for Tseri, Proverb. 4, 4. *וְחָיָה* live thou. jod may here be restored, as Isay 21, 12. *בְּעֵינַי* seek yee; vers. 14. *וְהָיָה* and vers. 12. *וְהָיָה* come yee; for *וְהָיָה* come yee; so Exod. 16, 23. *וְהָיָה* see the yee; Joel. 1, 8. *וְהָיָה* lament thou. Gen. 6, 14. *וְהָיָה* make thou, Ier. 25, 27. *וְהָיָה* vomer yee.

The

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The first future tense.

Singular.

תִּגְלֶה	יִגְלֶה
תִּגְלִי	תִּגְלֶה
	אִגְלֶה

Plurall,

תִּגְלֶנָּה	יִגְלֶוּ
תִּגְלִינָה	תִּגְלֶוּ
	נִגְלֶה

1. Sam. 28, 10. יִקְרֶךְ it shall happen unto thee. Tseri is here sometimes, as 2. Sam. 13, 13. תַּעֲשֶׂה thou shalt make; and sometimes Camets, as Psal. 119, 117. אֲשַׁעֶה I will delight; And jod is restored, as Psal. 77, 4. אֶדְבִּיחַ I will make a sound; Pf. 36, 9. יִרְוּ they shall be watered. Apocope is here often, as יִגְלֶה or יִגְלֶה: with the gutteralls thus, Gen. 4, 4. יִשָּׁע he shall respect, Numb. 24, 10. יִחַר hee shall wax hot, Genesis 33, 1. יִחַץ hee shall divide. 47, 13. תִּלָּה he shall travail. Here is also a shorter Apocope, as Iob 31, 27. יִפָּתַח hee shall perfwade, Genesis 21, 16. תִּבְכֶּה shee shall weep, and 9, 21. יִשָּׂא hee shall drink, Isay 41, 25. יָאֵת for יֵאָתֵר hee shall come, Mich. 4, 8. תֵּאָתֵר for תֵּאָתֵר shee shall come. But יִרָא is used for יִרָאֵה he shall see: also יִהְיֶה for יֵהְיֶה hee will bee, and יֵהְיֶה for יֵהְיֶה I will bee: so likewise יֵהְיֶה hee

hee shal live, of **חַיָּה**. But there is farre greater irregularitie in those that begin with **נ**, as of **נָטָה** hee hath stretched out, is made here **יָטָה אָטָה**, and by Apocope **יָטָה אָטָה**, so of **נָזָה** hee hath sprinkled, is made **יָזָה** or **יָזָה** of **נָשָׁה** hee hath forgotten, is made, Deut. 32, 18. **יָשָׁה** for **תָּשָׁה**, thou shalt forget.

The Indefinite.

גָּלָה or **גָּלוּת**

Genel. 2, 17. **הָיָה** to bee. Apocope Ierem. 22, 4. **עָשָׂה** to make, Isay 59, 13. **הָגָה** far **הָגָה** to speak. Paragoge Psal. 85, 4. **חָרָה** to bee angry; Ezek. 28, 17. **לָרָאָה** to see. But these bee like the first future, Ezek. 21, 15. **הָיָה** to bee. Ps. 142, 5. **רָאָה** to see.

The Participle of the present tense.

Singular.

גֹּלֶה **גֹּלֶה**

Plurall.

גֹּלִים **גֹּלוּת**

Somtymes here is jod for **ה**, Isay 38, 12. **רָעִי** feeding, Prov. 31, 27. **צֹפֶה** looking. Isay. 41, 23. **אוֹתִיּוֹת** comming. Cant. 1, 8. **עוֹשִׂיהַ** declyning. Somtymes the end is here **ת**, as Gen. 49, 22. **פֹּרֵת** increasng.

The Participle of the Præter tense.

Singular.

גָּלָה **גָּלָה**

Plurall.

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Plurall.

גִּלְיוֹתִים גִּלְיוֹתִים

Sometimes Iod is omitted, as Iob 15, 22. צָפֹן behol-
den, and 24. עָשָׂן made.

The Passive voyce, or Niphal.

The Præterperfect tense.

Singular.

נִגְלָה נִגְלָה
נִגְלִית נִגְלִית
נִגְלִיתִי נִגְלִיתִי

Plurall.

נִגְלוּ נִגְלוּ
נִגְלִיתֶם נִגְלִיתֶם
נִגְלִינוּ נִגְלִינוּ

The gutteralls, Numb. 9, 21. נִעְלָה hee ascended.
Jeremy 12, 13. נִחָלוּ they were sick, Daniel 8, 27.
נִחָלִיתִי I was sick. Deu. 4, 32. נִהְיָה hee was. Can-
tic, 1, 6. נִחָרוּ they were angrie. Sometimes here is
Hiric, as 1. Sam. 14, 9. נִגְלִינוּ wee have ben revea-
led. so sometimes נִגְלִיתֶם.

The first future tense.

Singular.

הִגְלִי הִגְלִי

Plural

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Plurall.

הַגְּלוּ הַגְּלִינָה

Here is Apocope, as הַנֶּמֶט for הַנֶּמְטָה bee thou extended.

The second future tense.

Singular.

יִגְלֶה תִּגְלֶה
תִּגְלֶה תִּגְלֶה
אִגְלֶה

Plurall.

יִגְלוּ תִּגְלֶנָה
תִּגְלוּ תִּגְלֶנָה
נִגְלוּ

Numb. 15, 11. יַעֲשֶׂה it shall dee done, Exod. 25, 30. תַּעֲשֶׂה it shall bee done. Apocope and pathah for Camets, Gene. 7, 23. יִמָּח hee shall bee destroyed, and 12, 7. יֵרָא hee shall bee seen. Ruth 1, 13. תַּעֲנֶנָּה yee will bee deferred.

The Indefinite.

הַגְּלוּ or הַגְּלֶה or הַגְּלִי

Ezek. 43, 17. תַּעֲשֶׂה to bee done. 2, Samuel 6, 20. תִּגְלוּ to bee revealed. Jeremy 49, 10. תִּנְחֶבֶה to bee hidden.

The participle of the present tense.

Singular.

נִגְלֶה נִגְלֶה

Plural

OF THE HEBRVE GRAM. III

Plurall,

נגלים נגלות

CHAPTER XXXIII.

Of verballs of the first conjugation called *Levis*.

TH E verballs here bee either pure, or heman- ticks, those that bee pure, are either imperfect or perfect: those that bee imperfect want the last letter, as אב father, תו a signe, בן a sonne, כי a burning. Of those that bee perfect, some end in ה, as שדה field, רעה a companion, יורה rain: Some in ו, as ענו kinde, or curteous, שלו peaceable, דיו Inck. whereof some are accented in the last syllable save one, as אחר med- dow or marish ground, as תדו void. Some in י, as פרי fruite, עני pure, שני second, חלי sicknesse. Some are dabled, as הגיג speake, צליל a cake. Of the he- manticks, some are with א as אתנה, and אתנן reward of whordome: some with מ, as מקנה possession ענין as labour, רצון willingnesse, הרון conception, עליון high, זנן fornication: some with ת, as שבית captivi- tie, אחות a sister פדות redemption; גלות ban- nishment, גאות pryde, צפת a spheare, שוקת a trough.

CHAP.

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CH A T E R XXXIV.

Of the second kind of the forme *Levi*.

The Active voyce, or Hiphill.

The Præterperfect tense.

Singular.

הִגְלָתָהּ	הִגְלָהּ
הִגְלִיתָ	הִגְלִיתָ
	הִגְלִיתִי

Plurall,

	הִגְלוּ
הִגְלִיתֶם	הִגְלִיתֶם
הִגְלִינוּ	הִגְלִינוּ

The formative letter is sometimes with segol as 2. Kings 17, 11. הִגְלָהּ hee carryed away, Genes. 41, 28. הִרְאָה hee showed, Isay 53, 10. הִחֲלִי he made sick. and with patah: Ios. 2, 12. הִחֲיִיתֶם yee caused to live: and Tseri Hab. 1, 15. הִעֲלָהּ hee caused to ascend. The third person fæminine doth imitate the contraction of other formes; for you may nat say הִגְלִיתָהּ, as הִפְקִידָהּ: you shal find it yet more contracted, as Lev. 26, 34. הִרְצָתָהּ shee hath rested. In the other persons Hirc is sometimes, as 2. Kings 2, 10. הִקְשִׁיתָ thou hast hardned. Ios. 14, 8. הִמְסִינוּ they caused to melt,

Numb.

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Numb. 35. יצא ידו וקרייתם yee have appointed.

The first future tense.

Singular.

הגלה הגלי

Plurall.

הגלינה הגלו

Apocope, as הגל for הגלה so Deut. 9, 14. הרף
cease thou, Exod. 8, 2. העל cause thou to ascend:

But such as begin with ג are yet more shortlie contracted,
as Zach. 13, 7. תק smite thou. Psal. 17, 6. תט in-
cline thou.

The second future tense,

Singular.

יגלה יגלי

תגלה תגלי

אגלה

Plurall.

תגלינה יגלו

תגלינה תגלו

נגלה

Iob 19, 2. תונון yee shal make sorrowfull. Apo-
cope, as in the first future, as יגל אגל &c. yet more
breisly, Gen. 9, 27. יפת hee shal perswade; Genesis
21, 19. תשק shee shal give drink, Psal. 27, 9. תט
thou wilt decline. 2. Sam. 22, 50. אודך I will praise

H

thee

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thee Nehem. 13, 14. תִּמַּח thou wilt blot out; Psal.

28, 7. אֶהְיֶה I will praise, with the formative ה.

the Indefinite.

הַגִּלָּה or הַגִּלּוֹת

The formative letter is also found with Hirc, Levit.

24, 43. תִּקְצוּת to save. The last vowel is sometime

Camets, as Gen. 3, 16. הִרְבָּה to multiplie.

The Participle of the present tense.

Singular.

מְגִלָּה מְגִלָּה

Plurall.

מְגִלִּים מְגִלּוֹת

The Passive voyce or Hophal.

The Præterperfect tense.

Singular.

הִגִּלָּה הִגִּלָּה
הִגִּלִּית הִגִּלִּית
הִגִּלִּית הִגִּלִּית

Plurall.

הִגִּלּוּ הִגִּלּוּ
הִגִּלִּיתִם הִגִּלִּיתִם
הִגִּלִּינוּ הִגִּלִּינוּ

But Iudg. 6, 28. הִזְעֵלָה he was caused to ascend:

1. Kings 22, 34. הִחֲלִיתִי I was wounded.

The

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The second future tense.

Singular.

תִּגְלֶה	יִגְלֶה
תִּגְלִי	תִּגְלֶה
	אִגְלֶה

Plurall.

תִּגְלִינָה	יִגְלוּ
תִּגְלִינָה	תִּגְלוּ
	יִגְלוּ

The Indefinite.

הַגְּלוֹת or הַגְּלָה

The Participle of the Prater tense.

מִגְלֶה

Exod. 25, 40. מִרְאֶה shewed.

There bee verballs of this conjugation, as אֲרִיָּה a lyon,
הַרְבֵּה much, מִרְבִּית increase, תַּבְנִית a pattern.

CHAPTER XXXV.

Of the first kind of the forme *Gravā*

The active voyce or Piel.

The Prater perfect tense.

Singular.

גָּלַח	גָּלָה
גָּלִית	גָּלִית

H 2

גָּלִיתִי

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גלית גלית
גלית

Plurall,

גליתם גליתם
גליתם גליתם
גליתם גליתם

Eccles. 10, 10. קהה hee was blunt. Hirc is often
for Tseri, as Ps. 85, 3. בסית thou hast covered, Isay.
8, 18. חכיתי I have expected.

The first future tense.

Singular.

גלה גלי

Plurall,

גליתם גליתם

But Iudg. 9, 29. רבה multiplie thou. Apocope,
as Psal. 119, 18: גל reveale thou, Prov. 26, 7. דלין
for דלן take yee away.

The second future tense.

Singular.

תגלה תגלה
תגלי תגלי
תגלה תגלה

Plural.

תגליתם תגליתם

תגליתם

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תְּגַלֶּה תְּגַלֶּה
גְּלָה

Levit. 26, 33. אֶזְרָה I will scatter: Ifay. 16, 9.

אֶרְיוֹךְ (for אֶרְיוֹךְ or אֶרְיוֹךְ) I will make thee
drunk. Apocope, Deut. 28, 8. יֵצֵן hee shal com-
maund, Gen. 24, 19 תְּהַבֵּל she shal finish. Also jod is
restored, Exod. 15, 5 יְכַסִּימוּ they shal cover them.

The Indefinite.

גָּלָה or גְּלָה or גְּלוּת

The Participle of the present tense.

מְגַלֶּה

The Passive-voice, or Pual.

The præterperfect tense.

Singular.

גָּלָה גְּלָה
גְּלוּת גְּלוּת
גְּלוּתִי גְּלוּתִי

Plurall.

גָּלָה גְּלָה
גְּלוּתִם גְּלוּתִם
גְּלוּתֵנוּ גְּלוּתֵנוּ

2. Sam. 20, 12. הֵגָה he hath been remooved,

Psal. 80, 11. כִּסּוּ they were covered: hereunto is
referred יִפְיֶפֶה he hath been faire.

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The second future tense,

Singular.

תגלה	יגלה
תגלי	תגלה
	אגלה

Plurall.

תגלינה	תגלו
תגלינה	תגלו
	אגלה

Iob 18, 15. תִּפְּרֹץ hee shal bee disperfed.

The Indefinite.

גלה or גלות

The Participle of the present tense.

גלה

The participle of the Præter tense.

מגלה

There bee verbals in this kind, as צִדָּה drineffe, דִּין
fad, שָׁקוּי drink, מְכַסֶּה a covering, גִּלְיוֹן a volume.

CHAP.

CHAPTER XXXVI.

Of the second kind of the forme *Gravi* or *Hithpael*.

The Praterperfect tense.

Singular.

התגלֶה התגלֶתָּה
התגלִית התגלִיתָ
התגלִיתִי התגלִיתִי

Plurall.

התגלֶוּ התגלֶיתֶם
התגלִיתֶם התגלִיתֶם
התגלִינוּ התגלִינוּ

Of the verb שָׁחָה hee bowed, is made very irregularie in this forme הִשְׁתַּחֲוָה he bowed himself.

The first future tense.

Singular.

התגלֶה התגלֶה

Plurall.

התגלֶוּ התגלֶוּ
התגלִינָה התגלִינָה

Apocope 2. Sam. 13, 5. הִתְחַלֵּבֶּה thou sick.

The second future tense.

Singular.

תתגלֶה תתגלֶה תתגלֶה
H 4

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תַּחְגִּלָּה תַּחְגִּלָּה
אֲחַגִּלָּה

Plurall.

יִחְגִּלוּ תַּחְגִּלֵּנָה
תַּחְגִּלֵּנָה תַּחְגִּלָּה

But *Isay* 41, 23. נִשְׁתַּעֲהָ wee will see it. *Apocope*,
as יִחְגִּלָּה *Ec.* so *Gen.* 18, 2. יִשְׁתַּחוּ for יִשְׁתַּחוּהָ hee
bowed himself.

The Indefinite.

תַּחְגִּלָּה or תַּחְגִּלֵּנָה

The Participle of the Present tense.

מַחְגִּלָּה

But *Gen.* 21, 21. מַשְׁתַּאֵה amazing himself.

Here is also the fourm of fower letters. as *Isay.* 10, 13.
שׁוֹשִׁיתִי I have spoyled. And after another maner
שׁוֹשֵׁג hee hath increased.

CHAPTER XXXVII.

Of the Adverb.

AN D thus much of the words with number.
Now fellow those that are without number,
which are so called because they doe not signifie any thing
of number: they are either adverbs, conjunctions.

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An adverb is a word without number that is adjoynd to
 nother word. Adverbs, bee either primitives, or deri-
 vatives. These bee primitives איך how. לֹא no, אֵל
 not, בִּל in no wise, אָז then, כִּי lest peradventure,
 הֲ whether, Also, Interjections, as וַיֵּא and אֵי I
 pray you, ווי woe, אַח alas, הֵיח oh: Also Præpo-
 sitions whereof some bee separable (that is expressed alone)
 as מִן of; אֶל and אֶת to, עַל upon, עַד until, עִם
 with, נֶגַד before, מֵרָם scarce, אַחֲרֵי after, בְּלֹא
 without עַל Some bee inseparable (that is, never read but
 joyned with other words) as ב in, כ according, ל to: and
 with Paragoge מו, as בְּמוּ בְּמוּ. Derivatives are
 such, as bee derived from other words, some of nounes, as
 אֶחָד evill, טוֹב well, יָשָׁר rightly, יוֹתֵר better, אֶחָד
 would to God, לִפְנֵי in præsence, אַפֶּס no. So are
 gentiles made of feminines, as יְהוּדִית Iewishly,
 אֲרָמִית Syriklie, עִבְרִית Hebruelike, רֹמִיִּית Ro-
 mainlike, יוֹנִית Græcianlike. Some of Adverbs them-
 selves, as הֵן and הֵנָּה loe, אָן and אֵנָּה I pray you,
 איך and איכָה and איכָכָה how: שָׁם and שָׁמָּה
 there, פֹּה and אֵיפֹה and אֵי and אֵינִי where, יָחַד and
 יַחְדָּו to gither, לְבַלְתִּי except, בְּעוֹד yet.

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CHAPTER XXXVIII.

Of the conjunction.

A Conjunction is a word without number which joineth words together. Some bee copulatives, as ו and וְ and: some bee conditionalls, as אִם yf, אֲלֵאֲנִי except, some bee discretives, as אֲךָ notwithstanding, אֲבָם but. Some bee Disjunctives, as אִנּוּ or, some bee causals as כִּי for, לְמַעַן because, יַעַן seeing, בְּעִבּוּר because, Some bee Rationalls, as לְכֵן therefore, עַל כֵּן wherefore.

THE

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HEBREW GRAMMAR.

Of Syntaxis or Construction.

THE I. CHAPTER

Of the Construction of a Noun.

SYNTAXIS is that part of Grammar that teacheth the construction or joyning together of words. Whose generall out-rule is either Eclipsis (that is wanting) or Pleonasmus (that is superabounding) Syntaxis is either of words of number, or without number: The former is either of a Noun, or of a verb.

The Syntaxis of a Noun with a noun is their agreement in number and gender, as Gene. 3, 15. וְאִיבָהּ אִשִּׁית בֵּינִי וּבֵין הָאִשָּׁה וּבֵין יָרֵעַךְ וּבֵין יָרֵעָהּ הוּא יְשׁוּפֶךָ רֹאשׁ and I will put enmitie between thee and the woman, and between thy seed and her seed, hee shall break thine head. Here the substantive יָרֵעַ seed & the Adjective הוּא he, agree in the singular number & masculine gender. The dual number agreeth also with the plurall, as Ezek 21, 19. שְׁנֵי דַרְכִּים two ways.

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The contraction for the whole word is often here used,
as Pf. 16, 3. יְקָדוּשִׁים אֲשֶׁר בְּאֶרֶץ הַמָּה וְאֶדְרִי
to the saints that are in the earth, and
to the strong, in them is my whole delight, here is
חֲטָטִי נִשְׁמָעִי נֶעֱמָנִים *Ila. 17, 10. אֶדְרִים* *for אֶדְרִי*
thou shalt set pleasant plants, so Pf. 118, 23. נִפְלְאוֹת
for נִפְלְאוֹת *wonderfull, where Camets is for Parah.*

But this contraction is farre more usuall, when the first is
a noun of the thing possessed, & the latter of the partie pos-
sessing, as דְּבַר יְהוָה *the word of the Lord. דְּבַר*
יהוה *the words of the Lord. צְדָקַת מֹשֶׁה* *the right-*
teousnesse of Moses, צְדָקוֹת מֹשֶׁה *the righteouf-*
nesses of Moses. Also where the secundarie contraction
may bee, it is allwaies used here as דְּבַר מֹשֶׁה *and not*
דְּבַר מֹשֶׁה *the words of Moses. Saving that in the*
words that bee, (or should bee) dageshed, the first con-
traction is used, as עֲקָרֵי הָדָעַת *the grounds of know-*
ledge. Moreover in this kind, the substantive is used in
stead of the adiective, as Iob 4, 19. שְׁכֵנֵי בְתֵי חוֹמֶר
the dwellers in houses of clay, that is clayish houses:
and 9, 13. עֲזָרֵי דָהָב *helpers of might, that is*
mightie helpers: & 11, 11. מְתֵי שָׁוָא *men of vanitie,*
that is, vain men. Lyke unto this in that Greek phrase
Thef. 1, 8. where hee saith that Christ shall come

*puris phlogos,) in the fire of flame, that is, in a
 rie flame. Hence also bee other suchlike Hebraismes.
 Also this contraction is often joyned with Indefinite verbs,
 if they were nounes, as Psal. 127, 2. מְשַׁכְמִי קוֹם
 מֵאַחֲרַי שָׁבַח hasting to rise, and lingering to sit
 down. And with the contracted Indefinite, as Eccle. 3,
 עַתְּ סָפֹד a time to mourn.*

*On the other side the whole noun is often used for the
 contract, as Ruth 2, 17. כְּאִיפָּה שְׁעָרִים about an
 ephah of barley; here is אִיפָּה for אֵיפֶת: Isay 42,
 יִשְׁפֹךְ עָלָיו חֲמָה אָפוּר, he shal poure upon him
 the anger of his wrath; here is חֲמָה for חֲמַת: Exod.
 28, 17. טוֹרִים אֲבֵן the orders of stone, for טוֹרֵי
 Proverb. 22, 21. אֲמָרִים אֱמֶת the words of trueth
 for אֲמָרֵי.*

*The commune out-rule. Here is often a want of the
 substantive, as Job 1, 1. וְהָיָה הָאִישׁ הַזֶּה יָרֵא אֱלֹהִים וְיָשָׁד וִירָא אֱלֹהִים וְסָר מֵרָע
 and hee was an up-
 right man, and just, and fearing God, and eschewing
 evill; here the substantive man is understood in the three
 last adjectives. So is the fæminine adjective used absolute-
 ly as the neuter is with the Latines, as Ps. 27, 4. אֶחָת
 שְׁאַלְתִּי מֵאֵת יְהוָה אוֹתָהּ אֶבְקֶשׁ one thing] have
 desired of the Lord, that I will require; here (one
 thing)*

thing) and (that) are the feminine gender without substantives. Job 5, 9. **עֲשֵׂה גְדֹלוֹת וְאֵין חֶקֶר גְּבֻלָּאֹת** doing great things & unsearchable, merveilous things without number. Furthermore

here is the want of the Antecedent adjective Gen. 44, 1.

וַיֹּאמֶר אֶת־אִשְׁדּוֹן עַל־בֵּיתוֹ and hee commanded who was over his house. also vers. 4. **וַיֹּאמֶר לֹא־אֵין**

וַיֹּאמֶר לֹא־אֵין and Ioseph said to who was over his house.

In these examples understand this word him. Here is

likewise the want of the Relative, as Job 6, 7. **מֵאֲנֵה**

לִנְגוֹנִי וּפִעֵי הַמָּה בְּרוֹי לַחֲמִי my soule hath refused, they are the dolours of my bread, here is (the

things which) understood. so Chap. 27, 19. **בְּנֵה כְעֵשׂ**

בֵּיתוֹ וּכְסֶכְכָּה עֵשֶׂת נֶזֶר he builded his house as the moth, and as a lodg the watchman maketh. that is,

which the watchman, &c.

Pleonasmus (that is a superabounding) is here most usual,

as Psal. 1, 4. **בַּחֲרוֹן אֵשׁ תִּדְפֶּנּוּ רוּחַ** as the chaff which the wind scattereth it, here is (it) superabounding.

Gen. 1, 10. **וְלִכְל רוֹמֵשׁ עַל־הָאָרֶץ אִשְׁרֵבֶן**

וּפֶשֶׁת הָיָה and to every creeper upon the earth which in it is the breath of life, that is in which. (it) redounding.

Sometimes here is both a wanting and a superabounding,

as Job 3, 3. **יֹאבֵד יוֹם אֵילָךְ בּוֹ** the day shall

perish

perish I was borne in it, *that is* where in I was borne.
 vers. 15. עִם שָׂרִים וְהָב לָהֶם with princes, gold to
 them, *that is* which had gold.

The speciall out-rule And first of number.

A noun of the plurall number is often joyned with another of the singular, as Ilay. 19. וְסִבַּרְתִּי אֶת מִצְרַיִם & I will give Egypt into the hand
 of hard Lords, *that is* a hard Lord Iosh. 24, 19. לֹא
 תִּזְכְּלוּ לַעֲבֹד אֶת יְהוָה כִּי אֱלֹהִים קְדָשִׁים הוּא
 yee cannot serve the Lord, for he is holie Gods, *that is*, a holy God. This falleth out most often when a devi-
 ding of one thing from another is included, as Gene. 27,
 29. אֲרָרִיךָ אָדוֹנָי they that curse thee hee is cursed.
 Proverb. 3, 18. וְתִמְכֶּיָּה מְאֹשֶׁר and they that re-
 tein her (*that is* every one of them) is blessed.

Nounes of the singular number are placed with Pluralls, and of the Plurall with singular, as Gen. 18, 2. שְׁלֹשָׁה
 אֲנָשִׁים three men, Iob 1, 2. שִׁבְעָה בָּנִים seven
 sonnes, Gene. 31, 38. עֶשְׂרִים שָׁנָה twenty yeare,
 שְׁלֹשִׁים שָׁנָה thirty yeare. So שְׁלֹשׁ מֵאוֹת three
 hundreths, אַרְבַּע מֵאוֹת foure hyndreths שְׁלֹשָׁת
 אֲלָפִים three thonfands, אַרְבַּעַת אֲלָפִים foure
 thoulfands. Yet sometimes the regularitie is observed, as
 Gen. 29, 20, יָמִים

OF
Seri th
egol. 3
11, 12

$\left\{ \begin{array}{l} I \\ II \end{array} \right.$

$\left\{ \begin{array}{c} 3 \\ 2 \\ I \end{array} \right.$

tal
son
Le

Tieri

Transfer the last vowel being changed in some of them into
 egol. These following are common to both the numbers, as
 כֶּם, כֵּן, כִּי, as appeareth in this example.

טוֹר Order

- | | | |
|-----|---------------------------|--------------------------------|
| 3 { | טוֹרוֹ his order | טוֹרָם their order (men) |
| 3 { | טוֹרָהּ her order | טוֹרָתָם their order (women) |
| 2 { | טוֹרְךָ thy order (man) | טוֹרְכֶם your order (men) |
| 2 { | טוֹרְךָ thy order (woman) | טוֹרְכֶנּוּ your order (women) |
| 1 { | טוֹרִי my order. | טוֹרֵנוּ our order. |

טוֹרִי

- | | | |
|-----|----------------------------|--------------------------------|
| 3 { | טוֹרָיו his orders | טוֹרֵיהֶם their orders (men) |
| 3 { | טוֹרֵיהָ her orders | טוֹרֵיהֶן their orders (women) |
| 2 { | טוֹרְךָ thy orders (man) | טוֹרְכֶם your orders (men) |
| 2 { | טוֹרְךָ thy orders (woman) | טוֹרְכֶנּוּ your orders (wo- |
| 1 { | טוֹרִי my orders. | טוֹרֵינוּ our orders. men) |

The our-rule of Affixes, Gene. 9, 21. אֹהֶלָהּ his
 tabernacle, for אֹהֶלָן : Job 25, 3. אֹרְהוֹ his light
 for אֹרֶן : 2. Sam. 23, 6. כָּלָם for כָּלָהֶם all they.
 Jerem. 20, 17. רֶחֶמָהּ for רֶחֶמָה her womb, Genn.

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42, 36. כִּלְנָת all these things. 1. Kings 7, 37. כִּלְהֵנָה al they, Ezek. 16, 53. תּוֹקְהֵנָה the middle of them. Exod. 13, 16. יָדְכָה thy hand. Nahum. 2, 13. מִלְּאֲכָבָה thy messengers. Ezek. 23, 28. נִתְּנָה giving thee. here is also הֵן for ו Iob 24, 22. עֵינָיו his eyes. These terminations מֵן and בִּי are in a manner poetically, as Psal. 21, 11. פְּרִיָּמֹן their fruits, and 35, 15. שִׁנַּיִם their teeth, and 103, 3. עֲוֹנֵי thyne iniquitie, תַּחֲלוּאֵיכִי thyne infirmities. Ruth 3, 1. מִוְרְעָהֶנּוּ our kinsman.

The out-rule of the noun. The feminines doe take Iod unto them in the plurall number, as צִדְקוֹת צִדְקוֹתָיו his righteousnesses, so צִדְקוֹתֵיהֶם and צִדְקוֹתֵיהֶן צִדְקוֹתָם and צִדְקוֹתָן their righteousnesses, for Iod is the sign of the Plurall number yet it is often wanting, as Exod. 27, 10. עֲמֻדָּיו his pillars, and 28, 28. מַבְעְתָּיו his rings, Num. 30, 6. אֲסָרָה her bounds, Proverb. 29, 18. אֲשֶׁרָּהוּ his blessings. Deut. 32, 32. עֲנַבָּמוּ their grapes: But Psal. 9, 15. in תַּהֲלִיתְךָ thy prayie: Iod superaboundeth.

If the singular number may bee contracted, the affixes must bee joyned to the contract, but Camets in the last syllable remayneth, and so doth Tleri before Camets, saving in כֶּם and כֵּן. as דְּבַר a word, דְּבָרָם.

but זָקֵן וְיָשָׁר וְצַדִּיק וְנָכוֹן *sa* צְדִיקָה righteousness,
זָקֵן וְיָשָׁר וְצַדִּיק וְנָכוֹן *sa* צְדִיקָתוֹ *but* צְדִיקָתוֹ צְדִיקָה
old זָקֵן וְיָשָׁר וְצַדִּיק וְנָכוֹן *but* זָקֵן וְיָשָׁר וְצַדִּיק וְנָכוֹן

Monosyllables, as בֶּרֶךְ a sonne, Prov. 30, 31. בְּרִי
my sonne: חֶבֶן hony. Can. 5, 1. חֶבֶן mine hony.

Also thou shalt find here the absolute for the contracted,
as Job 5, 14. עֲרֻמָּם for עֲרֻמָּתָם their craftynesse.
Hosh. 13, 2. תְּבוּנָם for תְּבוּנָתָם their understand-
ing. Tseri the last vowell beeing contracted with all

other Affixes, with **הָרָם כֵּן** is turned into Segol, as

כַּרְמֵן כַּרְמֵךְ, *but*, כַּרְמֵן כַּרְמֵם, a vinedresser, כַּרְם
כִּנֹּךְ, a sonne, *as*, Except Monosyllables, כַּרְמֵם

בֵּן, *and* בֵּן a nest, קֵנָה: *and* כֵּן a foundation,

Also **אויף** an enemy, **און** and **אס** a gathering **אספּר**. *But* **אספּר** Isay 50, 11. **אשכּם** your fire.

Here is also Hirc for Segol in the participle of Piel, as

Levit. 20, 8. **מְקַדְּשֶׁכֶּם** sanctifying you. with gutte-

calls thus, שְׂנֵאָהּ lending thee: *שֹׂנְאָהּ* hating thee.
The principal both have sometimes the affixes יי as

פֹּקֵד פְּקָדוֹן: he that made

me shal take mee away.

Those that end in η doe here cast it away, and in the

[illegible]

פיהם טפיו a mouth פה: שיהו ט שיו a sheep טה

פִּינָה **פִּינָה פִּיחַן פִּיחַן פִּיחַן**

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If the plurall number admit a second contraction, these Affixes are to bee adjoynd with it **הם, הן, כם, כן**: words, hath for his second contraction **דברי** whereunto add the affixes thus **דבריהם דבריהן** with the rest of the Affixes the first contraction is used, as **דבריו דבריהם**. And this construction of affixes is in a manner commune in the other kindes of words that follow.

The article is compounded with any commune and absolute Noun, as **השמים** the heavens: **הארץ** the earth. So likewise after the contract Noun, as **דברי** words of the dayes. **ה** is joynd with the Pronoun **הוא** as **ההוא** that same. And somtymes with a Noun, as Levit. 11, 7, **ההזיר** that hog, Ier. 40, 7, **החילים** those armies. And it is often dabled, as Iob 1, 1, **האיש ההוא** that man that same. But before Camers it is often **ה** as Ioel 1, 3, **החסיל** the caterpillar, Exod, 8, 21, **הערב** the swarmes of flies. Except Monosyllables, as **ההר** the mountain, **העם** the people. It is also included in the Preposition, as **בהרש** in the moneth, **לחדש** of the moneth. Psal. 29, 4, **בהרד** in that magnificence for **בהרדש** &c. once it seemeth to bee set before, a proper name, as Genesis 4, **האדם ידע** the Adam knew.

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CHAPTER III.

Of the construction of a verb with a Noun.

THE construction of a verb with a noun is in number, gender, and person, as Job 1, 1. **אִישׁ הָיָה** a man was. Gen. 1. **וְהָאָרֶץ הָיְתָה** and the earth was. The commune out-rule. The noun is often not expressed but understood, as Exod 15, 1. **אֲשִׁירָה לַיהוָה** I will sing unto the Lord, where **אֲנֹכִי** I, is understood. So are verbs of the third person often used impersonally, as Job 4, 19. **יִדְבְּאוּם** they shall destroy them. for they shall bee destroyed. Like unto this is that Luke 21, 20. (Aphroon taute te nocti teen psucheen sou apaitoufin apo sou) thou fool, this night shall they take thy soule from thee, that is, thy soule shall bee taken from thee, Job 27, 23. **יִשְׁפֹּקוּ עָלָיו כָּפִימוֹ** hee shall clap their hands at him, that is every one shall clap, &c. Mich. 2, 4. **יֵיזָא עֲלֵיכֶם מִשָּׁל** hee shall take a parable against you, that is a parable shall bee taken &c. The verb also is often wanting, as Job 1, 1. **אִיב שְׁמוֹ** Job his name, that is **הָיָה** is his name. vers. 10. **אֲשֶׁר לוֹ** which to him. that is **הָיָה** were to him, so **הִנֹּתָן מָטָר** giving raine. **לוֹכֵד חֲכָמִים** taking wise men. for hee is giving, hee is taking; being a Periphrasis of the present tense.

ense. Now in this kind the pronoun הוא is used in stead of the verb, as Iob 3. קטן וגדול שם הוא great and small, there hee, for, is there. Gene. 40, 12. שלשת ימים הם they three dayes, for, are three dayes. So in great affirmation the verb is concealed: as, Iob 1. 1. אִם לֹא עַל פְּנוֹי יִבְרַךְ If hee will not blaspheme thee to thy face. here is understood let mee perish, or some suchlike word. Superabounding is as often, as Iob 13, 10. וְכִתּוּב הוֹכֵחַ reproofing hee will reprove; vers. 17. שָׁמְעוּ שְׁמוֹעַ in hearing heare ye. Psal. 40, 1. קוּה קוּה in wayting I have wayted. Sometimes there is a wanting joyned with a superabounding, as Iere. 14. 5. אֵילַת בַּשָּׂדֶה יִלְהָ וְעֶזְבָּה the hynd calved in the field, and in leaving, here wanteth עֶזְבָּה, that the whole superabounding may bee thus, the hynd calved in the field and in leaving left. So likewise Exod. 20, 8. זָכוֹר אֶת יוֹם הַשַּׁבָּת here is understood זָכוֹר that the whole sentence may bee, In remembring remember the Sabbath day

The Grammarians indeed doe in these and suchlike places call it a chaunge of one tense for another, but it seemeth better to understand one tense to bee wanting.

The speciall out-rule; and first of number. Gen. 1, 1. בְּרֵאשִׁית בָּרָא אֱלֹהִים In the beeginning God created;

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created; here the verb and the noun are of divers numbers Iob 14, 21. **אִישׁ יִקְוֶנּוּ** man (they) shall bee wakened; here also is the force of partition included, as Iob 12, 7. **שְׂאֵל־נָא בְּהִמּוֹת וְהִרְךָ** ask now the beasts, and hee (that is, every one of them) will reach thee.

The out-rule of gender, Exod. 31, 14. **וַעֲשֵׂה** for **תַּעֲשֵׂה** the work shall bee done. 1. Sam. 25, 27. **וְהִבִּיֵּאתָ שִׁפְחָתְךָ** for **הַבִּיֵּאתָ** thine handmaid hath brought. 2. Kings 3, 26. **חִזְקָה הַמֶּלֶחֶמָה** for **חִזְקָה** the battail waxed strong.

The out-rule of person Iob 17, 10. **כָּל־הַיּוֹשֵׁבִים** for **כָּל־כֶּם** all yee return. Ilay. 22, 19. **וְהִדַּפְתִּיךָ** and I will drive thee from thy station and out of thy dwelling will hee (for will I) destroy thee: 42, 44. **וְלֹא־אָבִינוּ** (for **אָבִינוּ**) wee have sinned against him and would not walk in his wayes. So is the vocative case sometimes expressed in the third person, as Iob 18, 4. **טֹרַף נַפְשׁוֹ בְּאַפּוֹ** tearing his soule in his anger (that is, thou that tearest thy soule in thine anger.)

CHAP.

CHAPTER IIII.

Of the construction of the verb with the pronoune.

TH *V* *S* much of the Affixes in commune. Now followeth that construction of Affixes which is special and proper. Affixes are placed with verbs Actives onlie (for passives, save onlie the indefinites, cannot beare this kind of construction) and that commonly with unlike persons, as the Affixes of the first persons with the verbs of the second, and of the second with the first. yet the third persons may bee joyned together. Once the first persons are read joyned together, as Ezek. 29, 3. עָשִׂיתִי לִי I have made it for mee. In this composition the meeting together of vowells is shunned: therefore after words ending in *y* and in *y* the vowell of the Affixe is taken away, as פָּקַדְתִּי with the Affixes ם, maketh פָּקַדְתִּים, so פָּקַדְתִּי פָּקַדְתִּי. And often *y* is turned into , as פָּקַדְתִּי פָּקַדְתִּי. The end ך doth cast away Camets, as פָּקַדְתִּי פָּקַדְתִּי. And the outrule of Camets in the last syllable save one, as Tseri in the last syllable is of force here, as in the nownes: Except those that end in ך which in their third persons plurall doe keep their last vowell save one. the third & second persons masculine singular of the praterperfect tense have these speciall Affixes ך and ך, and ך, and ך.

the

In Hiphil they chaunge Tseri under ה into cateph segol, as הבינו או הבינהו הבינם
chaungeth nothing, as הבינה הבינכם
is declined, הבינה הבינכם
after this manner הבינה הבינכם
The same order is observed in הבינה הבינכם
it bee hee, הבינה הבינכם
hee taught mee, הבינה הבינכם

shee hath visited.

or	פקדתם	or	פקדתהו	}	3
	פקדתם		פקדתו		
or	פקדתן	or	פקדתה		
	פקדתן		פקדתה	}	2
	פקדתכם		פקדתה		
	פקדתכן		פקדתה	}	1
	פקדתנו		פקדתה		

Psal. 73, 6. ענקתמו shee compasseth them, as a chain. The other fourmes as in Hiphil הבינה הבינכם
Those of one syllable: thus הבינה הבינכם
Those that end in ה, as הבינה הבינכם

פקדת

פָּקַדְתָּ thou (man) had visited.

פקדתם

פקדתו

3 פקדמה or

פקדון

פְּקֻדֹתָהָ

פקדתנו

פקדתו } I

So פקדת פקדתו. c. הפקדת הפקדתו.
 words of one syllable, as בנת בנתו. c. Those that end
 in ה, as גלית גליתו. c. פקדת and פקדתי with
 their severall Affixes have the same contraction, as

פקדתי

פקדתי

or: פקדתידין

פקדתיך

פקדתי

פקדתיכם

פְּקֻדֹתֶיךָ

פִּקְדוֹתֵינוּ

פְּקָדֵי

פְּקֻדֵּינָנוּ

פַּקְדוֹתַי

But Ioh. 2, 17. הִשְׁבַּעְתִּינוּ for thou
 hast caused us to sweare, &c. verf. 18. הוֹרַדְתִּנוּ for
 thou lettest us down.

פִּקְדוֹ they have visited.

פֶּקֶדוֹן

פקדונו

תקד

פְּקָרוֹת

פִּקְדוֹן

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פָּקְדוּכֶם

פָּקְדוּךָ

פָּקְדוּךְ

פָּקְדוֹךְ

} 2

פָּקְדוֹנִי

פָּקְדוֹנִי

} 1

פָּקְדֶתֶם yee (men) have visited, and פָּקְדֶתְּנָא yee
(women) have visited.

פָּקְדֶתֶם

פָּקְדֶתְּנָא

פָּקְדֶתְהוּ

פָּקְדֶתְהֶנָּה

} 3

פָּקְדֶתוֹנִי

פָּקְדֶתוֹנִי

} 1

פָּקְדֶנּוּ wee have visited

פָּקְדֶנּוּם

פָּקְדֶנּוּךְ

פָּקְדֶנּוּהוּ

פָּקְדֶנּוּהָ

} 3

פָּקְדֶנּוּכֶם

פָּקְדֶנּוּכֶן

פָּקְדֶנּוּךְ

פָּקְדֶנּוּךְ

} 2

The first future tense.

Here are special Affixes, as פָּקְדֶנּוּ : פָּקְדֶנּוּךְ : פָּקְדֶנּוּהוּ And

Holem in the last syllable is contracted, as,

פָּקְדֶנּוּ visit thou (man)

פָּקְדֶנּוּ

פָּקְדֶנּוּ

or

פָּקְדֶנּוּ

or

פָּקְדֶנּוּ

or

פָּקְדֶנּוּ

or

פָּקְדֶנּוּ

or

פָּקְדֶנּוּ

} 3

פָּקְדֶנּוּ

פָּקְדְנִי

פָּקְדְנִי } 1

But Psal. 17, 8. שְׁמֹרֵנִי keep thou mee. Parah is here made long, שְׁמֹרֵנִי hear thou him, ט. Also here is the affixe נִי for י, Numb. 23, 16. קְבֹנְלִי curse them for mee. The other fourmes are thus הַפְּקֹד הַפְּקֹדוּ ט. Those of one syllable, as בֹּנֹן בֹּנִי ט. הִבֵּן הִבֵּנִי ט. גִּלְהֹן ט.

פָּקְדִי visit thou (woman)

פָּקְדִים

פָּקְדִיהוּ } 3

פָּקְדִין

פָּקְדִיָּה

פָּקְדִינוּ

פָּקְדִינוּ } 1

פָּקְדוּ visit yee (men)

פָּקְדִנָּה visit yee (women)

פָּקְדֻם

פָּקְדֻהוּ } 3

פָּקְדֻן

פָּקְדֻנָּה

פָּקְדֻנוּ

פָּקְדֻנוּ } 1

The second future tense.

There is the same reason of the second future and of the first; for onlie Holem is made short beefore בֵּן בְּנִי, יְהִי בְּנִי, &c.

יִפְקֹד hee shal visit

יִפְקֹדוּ

or	יִפְקְדֶם	or	יִפְקְדוּ	}	3
	יִפְקְדֶם	or	יִפְקְדוּהוּ		
		or	יִפְקְדֵנוּ		
or	יִפְקְדֵן	or	יִפְקְדֶה	}	3
	יִפְקְדֵן	or	יִפְקְדֶה		
		or	יִפְקְדֶנָה		
	יִפְקְדֶם		יִפְקְדֶה	}	2
	יִפְקְדֵן		יִפְקְדֶה		
	יִפְקְדֵנוּ		יִפְקְדֵנִי	}	1
		or	יִפְקְדֵנִי		
		or	יִפְקְדֵנִי	}	1
			יִפְקְדֵנִי		

S. תִּפְקֹד. אִפְקֹד. נִפְקֹד. But שִׁמַּע hee shall
 heare maketh שִׁמַּעְהוּ שִׁמַּעְתֶּם &c. all by Camets. All
 others are as in the first future tense, such as end in ה, as
 יִלְהוּ יִלְהוּ &c.

The out-rule; short Camets for Sheva, as Iosh. 23,
 5. יִהְדָּם hee shall destroy them, Gen. 43, 29. יִחַן hee shall bee
 mercifull unto thee, Exod. 20, 5. תִּעֲבֹדְם thou shalt serve them, And long Camets, as
 Numb. 14, 16. יִשְׁחָטֵם hee shall slay them, Exod.
 10, 9. יִתְקַעְהוּ hee shall fasten it. And Qibburs for
 Shurec, as Numb. 10, 36. בְּנוּחָה when it rested: and
 superabounding, as Ier. 5, 22. יַעֲבֹרְהוּ he shall passe
 over it, Proverb. 1, 28. יִקְרְאוּנִי they shall call
 upon

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upon mee. Iere. 22, 24. אֶתְקַנְךָ I will pluck thee up. Also הַ paragogick is turned into תּ as in nounes of the feminine gender; as Iob 22, 21. תְּבוֹאֲתֶךָ it shall come unto thee. And the Affix מִן as Exod. 15, 5. יִכְסִימוּ they shall cover them. And Patah for Segol in Piel, as Levit. 18, 28. טַמְאֵכֶם to pollute your selves.

the Indefinite.

If it end in Holem, it followeth the first future, saving that the Affixes of the third person Plurall are alwaies commune, as

פָּקֹד to visit.

פָּקֹדִים	פָּקְדוֹ	פָּקְדוֹ	פָּקְדוֹ
פָּקְדוֹ	פָּקְדוֹ	פָּקְדוֹ	פָּקְדוֹ
or	פָּקְדוֹ	or	פָּקְדוֹ
פָּקְדוֹ	פָּקְדוֹ	or	פָּקְדוֹ
or	פָּקְדוֹ	or	פָּקְדוֹ
פָּקְדוֹ	פָּקְדוֹ	or	פָּקְדוֹ
פָּקְדוֹ	פָּקְדוֹ	or	פָּקְדוֹ
פָּקְדוֹ	פָּקְדוֹ	or	פָּקְדוֹ

So if the third radicall letter bee a gutterall, as Gene. 24, 30. שָׁמְעוּ he hearing; and Isay. 30, 19. שָׁמְעוּ the paragogick הַ is turned into תּ after the manner of nounes.

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nounes. Psal. 3, 1. בָּרַחְו hee flying. That 1. Samuel 10, 1. מִשְׁחָךְ to annoynt thee, is rare. But the second beeing a gutterall thus, Ezek. 20, 5. בָּחַרִי I choosing, Ruth. 3, 13. גִּאֲלֶךְ to redeeme thee: And sometimes it is so with ך, as Deut. 20, 2. קִרְבְּכֶם yee approaching. But Gen. 32, 15. מִצְאֲכֶם yee finding, Lev. 23, 22. קִצְרְכֶם yee reaping. Those that end in ה, as גִּלְוֹהוּ or גִּלְוֹת גִּלְוֹתוֹ

If the Indefinite end in patah it is contracted with the Affix, as נָפַל to fall. 2. Sam. 1, 10. נִפְלוּ he falling, פָּתַח to open, Nehem. 8, 5. פָּתְחוּ hee opening.

The first or second beeing a gutterall thus, Numb. 15, 29. חָטְאָה she sinning. Iudg. 13, 25. פָּעַמוּ to move him, and 5. צָעַדְךָ thou going. Sometimes without a gutterall, as Ezek. 25, 6. רָקַעְךָ thou stamping. But with the Affixes of the second person it is produced in ך and remaineth in the rest, as פָּתַחְךָ פָּתַחְכֶּם, פָּתַחְכֶּן Of ה turned into ת, thus Exod. 40, 32. קִרְבָּתָם they approaching. Gen. 29, 20. אֶהְבֵּתָן hee loving. Isay. 1, 15. בִּפְרִשְׁכֶּם yee stretching out, Hirc for Segol in Piel.

The Indefinite passive is thus compounded, as הִבְרָא to be created, הִבְרָאָם Gen. 2.

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The Article is sometimes set before the verb, and signifieth as much as **אֲשֶׁר**, as 1. Chron. 26, 28. **וְהַקְדִּישׁ** which sanctifieth, Iosh. 10, 24. **וְהָלַךְ** which walked. Iob 2, 11. **וְהָבָא** which cometh. So likewise it is found included in **ב**, as 2. Chro. 1, 4. **אֲבָל** אֲרוֹן הָאֱלֹהִים הָעֵלָה דָּוִד מִקִּרְיַת יֵעָרִים בְּהֶכֶן לְדָוִד but the ark of God had David brought from Cirjathjearim, where David had prepared for it. here is **בְּאֲשֶׁר הֶכֶן בְּהֶכֶן**.

CHAPTER V.

Of the construction of the Adverb with the Pronoun.

THE Syntaxis of words without number remaineth, and is in the Adverb and Conjunction.

Adverbs are indifferentlie compounded with absolute and contracted nounes, as Iob 34, 9. **עִם אֱלֹהִים** with Gods, and vers. 8. **עִם פְּעָלֵי אָח וּלְלֶכֶת עִם אֲנָשֵׁי** with the workers of iniquitie and to goe with men of wickednesse. Exod. 5, 10. **בַּמִּדְבָּר** in the desert, Isay. 28, 10. **בְּלִעְגֵי שִׁפָּה** with stammering of the lipp. Also they doe follow contracted nounes, as Iob 18, 21. **מָקוֹם לְאִידָע** the place of him he knoweth Isay. 28, 9. **עֵתִיקֵי מִשְׁדִּים** drawn from the breasts.

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ה the Interrogative is set before any consonants, as הֲלֹא whether not? הֲשֹׁפֵט whether a judg: But before Sheva or a gutterall is הֶ whether a littel? הֵ whether a man? or הִ if Camets follow, as הִיא whether I?

Adverbs make two degrees of comparison: יוֹתֵר the comparative, as יוֹתֵר צַדִּיק more just, that is, juster, מְאֹד the superlative, and is commonly put after the noun, מְאֹד צַדִּיק greatlie just, that is justest. Also it is doubled, as יוֹתֵר יוֹתֵר more more, מְאֹד מְאֹד greatlie, greatlie, as Exod. 1, 7. וַיַּעֲזֶמּוּ בְּמְאֹד מְאֹד they shall bee strengthened greatlie.

Prepositions doe allwais goe before, as Psal. 2, 2. עַל-הַיְהוָה against the Lord & his annoynted. Psal. 11, 1. בַּיהוָה חִסֵּיתִי in the Lord I doe trust. The inseparables Prepositions בְּכֹל doe follow the rap vowels of the gutteralls, as Psalim. 1, 1. בְּעֵצָה in the counsel. Hosh. 2, 20. בְּאַמּוֹנָה in faith. Numb. 24, 9. כַּאֲרִי as a lyon. Ioth. 6, 8. כַּאֲמֹר as hee had spoken. 3, 17. לְעָבוֹר to passe over. 1. Samu. 9, 13. לֵאכֹל to eat. Here is also a contraction, as בְּאֱלֹהִים in God, בְּאֲדֹנָי in the Lord. and so it is in the rest.

These four Prepositions doe greatlie beautifie the Hebrue construction אֶת, מִן, ב, ל.

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ל, and את have the force of an Article. ל of the genitive and dative case, as Psal. 3, 3. דְּבִים אֹמְרִים many say to my soule, Pf. 4. 1. מִזְמוֹר לְדָוִד a Psalm of David. It is also used with the contract, as Gen. 7, 11. לַחַיִּי נָח of the life of Noah. Also with ש Eccles. 8, 17. בְּשֵׁל אֲשֶׁר of the which. It is usuall with the Rabbines to say שֶׁל דָּוִד of David. The superabounding of this dative is verie elegant in the Pronome, as Gen. 12, 1. לָךְ לָךְ get thee going: 21, 16. וּלְשָׁבָה and shee sate her down. And אֵת of the accusative case, as Gene. 1, 1. בְּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ In the beginning God created the heavens and the earth.

מִן and בִּ do declare the Ablative case, as מִן הַיּוֹם from the day. But here is usually turned into dagesh, as מִכֶּסֶף of silver, with the gutteralls it is thus, מִמַּעַר from (or of) the Citie, מִמְּחֹזֶל of the land, but מִמְּחוּט of thread. Also מִן מִרְשֶׁת out of the net. Sometimes Iod is taken unto it, as Isay. 30, 11. מִנִּידָרֶךְ from the way: Iudg. 5, 14. מִנִּיאֶפְרַיִם from Ephraim. Often times it declareth the comparative degree, as Eccle. 7, 3. טוֹב שֵׁם מִשְׁמָן טוֹב a good name is from (that is, is better then) a good oyntment. בְּכִדְרָךְ as in the way. Sometimes it declareth the superlative degree, as

Iudg. 5,

Judg. 5, 24. בְּרוּכָה בְּנִשִּׁים blessed in (that is above) women. So that these four Præpositions doe contein, in a manner, the whole construction that is in the Latine tongue:

CHAPTER VI.

Of the construction of the *Adverb* with the *Pronoun*.

ADVERBS bee likewise compounded with the Affixes, as נָגַד in præsence, נִגְדוּ in præsence of him: בְּעִבּוּר because, בְּעִבּוּרְךָ because of thee. Also with speciall Affixes, as אֵין not, אֵינֶנּוּ not it, אֵינִיכֶם and אֵינָם not they: so עוֹד yet, עוֹדֵנוּ and Lam. 4. 17. עוֹדֵנָה yet wee.

These five Præpositions אַחֲרֵי תַּחַת עַל אֶל with their Affixes doe imitate the contraction of the Plurall number, as אַחֲרֵיהֶם, תַּחַתֵּיהֶם, עַלֵּיהֶם, אֶלֵּיהֶם, אֵלֵּיהֶם and sometimes they doe the same with nounes seperated, as Gene. 49, 21. עַלֵּי שֵׁנִי upon the wall. Mich. 5, 7. עַלֵּי עֵשֶׂב upon the grasse. Isay. 26, 4. עַדֵּי עֵד for ever: Iob. 3, 22. אֶלֵּי גִיל for gladnesse. so בְּלִעְדֵּי besides, בְּלִעְדֵּיהֶם beelides the Lord.

sometimes followeth the commune construction, as אִתּוֹ with him, אִתָּם them, אִתְּךָ thee, אִתְּכֶם you:

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and sometimes it taketh *ו*, as *אוֹתוֹ אוֹתָם*, and sometimes it is *אֲחֶהֱם*, as Gen. 31, 55. *וַיְבָרֶךְ אֲחֶהֱם* and hee blessed them.

The Affixe *ך* is often in the prepositions, as *אֶתְךָ* or *אֶתְךָ* I say. 54, 10. *אֶתְךָ*, *כִּי לֹךְ עִמָּךְ*, &c.

מִן taketh another *מ*, as *מִמֶּנּוּ מִמָּךְ*, but *מִמֶּנּוּ*, and such like Psa. 68, 21. *מִנִּידוֹ*, or (as Qimki readerh it) *מִנִּידוֹ* Job 4, 21. *מִנִּידוֹ* for *מִמֶּנּוּ* and 11, 20. *מִנִּידוֹ* for *מִמֶּנּוּ*. There is also I say. 22, 4. *מִנִּידוֹ* for *מִמֶּנּוּ* cease from mee, and Job 30, 10. *מִנִּידוֹ*. But Psalm. 68, 31. *מִן* for *מִנִּידוֹ*.

These three Prepositions *ל*, *ב*, *ב*, doe often include in them the Article *ה*, as Psalm. 86, 8. *בְּאֱלֹהִים* for *בְּהָאֱלֹהִים* in the Gods, Psalm. 133, 2. *בְּשֶׁמֶן* for *בְּהַשֶּׁמֶן* as the oyntment, Exod. 22, 20. *לְאֱלֹהִים* for *לְהָאֱלֹהִים* to the Gods, Psa. 68, 11. *לְעַנִּי* for *לְהָעַנִּי* to the poore.

CHAPTER VII.

Of the construction of the Adverb with the verb.

THE Adverbs of deniall *אֵל* and *לֹא* are joynd with verbs, but *אֵל* to the future tense only, *לֹא* to the prætertense also, as Proverb. 3, 25. *אֵל תִּירָא* thou shalt not feare, Psalm. 121, 3. *אֵל יִתֵּן* hee will not give,

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give, *Exod* 20, 3. **לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל** there shall not be to thee other Gods before my face *G. 4, 5* **וְאֶל־קֵין וְאֶל־מִנְחָתוֹ לֹא שָׁעָה** and to Cain and to his offering hee had no regard. And if the univerſall note of affirmation bee adjoyned, it is to bee taken for a generall negative, as *Pſal.* 143, 2. **לֹא יִצְדַּק** none living ſhal be juſtified in thy fight but **אֵין** or **אֵין** ſheweth the want of the verb, for wee doe not ſay **אֵין פָּעַל** but **לֹא פָעַל** he hath not made. *Iob* 3, 9. **יִקַּר לְאֹר וְאֵין** Let it look for light and not, that is, Let it not bee. *Eccleſ.* 7, 22. **אֵין צַדִּיק בָּאָרֶץ** not (that is, there is not) a juſt man upon the earth. yet it is ſometimes otherwiſe, *Ier.* 38, 5. **אֵין הַמֶּלֶךְ יוּכַל** the king cannot any thing againſt you. So is **לְבִלְתִּי** with the Indefinite, as *Gen.* 3, 11. **לְבִלְתִּי אֲכַל** not to eat,

The unſeparable Præpoſitions are after a ſort alſo affected to the Indefinite, as **כְּפָקֹד** to viſit, **כְּפָקֹד** as to viſit **בְּפָקֹד** in viſiting. So with the gutteralls, as *Genes* 4, 8. **בְּהִיּוֹתָם** when they were (or) in their beeing: *Eccleſ.* 2, 26. **לְאַסּוֹף** to gather. But *Pſal.* 106, 26. **לְזַרְוֹתָם** to ſcatter them. *Deuter.* 20, 2. **לְרֹא** as ye approach. *1 Sam.* 18, 29. **לְרֹא** (for to feare. And **מִכְּפָקֹד** from viſiting: But

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1. Sam. 23, 28. מִרְדָּף from following. 1. Kings. 2, 26. מִהֵיוֹת from beeing. ל is set beefore words of one syllable, and such of two syllables as bee accented in the former, as לִבֶּן to understand, לִנְיֹעַת to approach, And with the Affixes after the manner of nounes, as Gen. 15, 7. לְרִשְׁתָּהּ which otherwise is לְרִשֵּׁת אֹחֶה to possesse it. But Gen. 16, 3. לְשִׁבְתָּ to dwell. with the Indefinites of Hiphil contracted, it is commonly adjoynd, as לְפָקִיד for לְהַפְקִיד 1. Sam. 2, 33. לְאֹדִיב to cause to faile. The same is also somtimes in Niphal, as Lam, 2, 11. בְּעִטְמָה for בְּהִעֲטָה in fainting. Prover. 24, 17. בְּכַשְׁלוֹ for בְּהִכְשָׁלוֹ in his stumbling. There is transposition: Levit. 26, 43. בְּהִשָּׁמָה (for בְּהִשָּׁמָה in Hophal) shee is destroyed. The same Præpositions are also joynd with other Adverbs, as בְּעַד (for כִּמָּה) how much; לִפְנֵי beefore, מֵאֵין whence, מֵאֵת from to, מֵעַם from with. So מֵאֵלָיו from himself, מֵאֵיהֶם from them. But Elias denyeth that it may bee done so with the first and second persons, as מֵאֵלִי from mee, מֵאֵלֵיכֶם from you.

CHAP.

CHAPTER VIII.

Of the commune out-rule in Adverbs.

THE Comparative Adverb יותר *is* (almost) never expressed, but in stead of it the Preposition מן *is* used, as Psal. 118, 8. טוֹב לְחַסוֹת בַּיהוָה מִבְּטַח בְּאָדָם. it is good to trust in the Lord from (*that is*, rather *then*) to trust in man.

The negation is often understood, being expressed in the former member of the sentence, as Psal. 1, 15. יִגְלִיךָ לֹא יִקְמוּ רְשָׁעִים בְּמִשְׁפָּט וְחַטָּאִים בְּעֵדוּת צְדִיקִים. therefore the wicked shal not rise in judgment, and the synners in the congregation of the righteous, *that is*, nor the sinners. Iob 3, 11. לָמָּה לֹא מָדַחַם אֲמוֹתַי מִבֶּטֶן יָצָאתִי וְאֲנוּעַ. why died I not in the birth; I came out of my mothers womb, and breathed out my life? *that is*, why came I &c. why breathed I not, &c. Psal. 9, 19. כִּי לֹא לִנְצַח יִשְׁכַּח אֲבִיוֹן תִּקְוַת יְנִיִּים תֵּאבֵד לֹא נָסוּג אַחֲזָר לִבֵּנוּ וְהֵט אֶשְׁרֵנוּ מִנִּי. for the poore shal not bee forgotten for ever, the hope of the afflicted shal perish for ever: *that is*, shal not perish, &c. Psal. 44, 18. אֶרְחִיק, our hart turned not backward, our path declined

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declined from thy wayes, *that is*, declined not, &c. Psal. 50. **לֹא עַל זִבְחֶיךָ אוֹכִיחֶךָ וְעוֹלוֹתֶיךָ לִנְגִי** not for thy sacrifices wil I reprove thee. and thy burnt offerings allwaies before mee, *that is* not for thy burnt offerings, &c.

Præpositions likewise are often omitted, as in the construction of the Affixes with verbs Newters, as Psal. 5. **יָגוּר עִמָּךְ יְיָ** for **יָגוּר עִמָּךְ** he shal dwell with thee. Iob 15. **יָבֹא לוֹ** for **יָבֹא לוֹ** it shal happen to him, Ezek. 16. **תִּזְנִי עִמָּם תִּזְנִים** for **תִּזְנִי עִמָּם**, thou shalt play the harlot with them.

נִרְאָה אֱלֹהִים *is also wanting, as* Deut. 4. 32. **אֱתָא אָדָם** for **אֱתָא אָדָם** God created man. Iob 14. 19. **אֶת־אֲבָנִים שֶׁהִקּוּ מִים** for **אֶת־אֲבָנִים** waters break the stones.

וְהַשִּׁיבָה *is likewise wanting, as* Deuter. 28, 68. **וְהָיָה מִצְרַיִם** (for **לְמִצְרַיִם**) and the Lord bring thee back into Egypt: Ier. 23, 17. **וְכָל הָלֶכֶת** (for **וְלִכְלֹל**) and to every one that walketh. 2. Sam. 15, 31. **וְדוֹדִי** (for **וְלִדְדִי**) and it was told to David. Psalm. 101, 3. **עָשָׂה שְׂנְאָתִי** (for **לְעָשָׂה**) I have hated to doe. But the wanting of the *Præposition* is most notable in the nominative cases absolute, as 1. Chro. 28, 8. **אֲנִי** (for **לְאֲנִי**) as
for

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for mee, I purposed to have built an house of rest for the ark. Ps. 11, 4. יְהוָה בַּשָּׁמַיִם כִּסְאוֹ (for לִיהוָה) as for the Lord, his seat is in the heavens.

In nounes of Place, ה Paragogick is often used in stead of ל, as שְׁמַיִם (for לְשָׁמַיִם) in heaven, חֶבְרוֹן, in Hebron. Ths is also sometimes used in the nounes, as עֲרֹחָה (for לְעֲרֹחָה) for help.

yea both the Præpositions ל and אֵת are often wanting in the contracted construction, as פָּקַדוֹ hee visited him, which in full construction is thus, פָּקַד אֹתוֹ. So by contraction wee say דְּבַר יְהוָה the word of the Lord. which in full construction should bee לִיהוָה, as מְזֻמֹּר לְדָוִד a Psalm of David. but the Præposition superaboundeth, Ezek. 21, 17. מְגֹרֵי אֵל-חָרָב the terrors of the sword.

ב wanteth, Job 1, 4. וַעֲשׂוּ מִשְׁתֶּה בַּיֵּת (for בְּבַיִת) they made a banquet in the house, Psalm. 66, 17. פִּי קָרָאתִי (for בְּפִי) with my mouth have I called. Ps. 40, 1. קָוָה קִוֵּיתִי. (for בְּקוֹוָה) in waiting I waited: And so in all such kinds of superabounding.

מִן wanteth, Exod. 37. 6. וַיַּעַשׂ כִּפּוֹרֶת זָהָב (for מִזְבֵּחַ) & he made the mercie seat of gold. Job 3, 17. חָדְלוּ רָגֹז (for מִרָגֹז) they have ceased from vexation,

Exod. 19,

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Exod. 19, 12. *הִשְׁמְרוּ עִלְוֹת (for מַעֲלֹת)* take heed to your selves from ascending.

כ is wanting, Psal. 11, 1. *נֹדִי צִפּוֹר (for וְצִפּוֹר)* By thou like a sparrowe. Mich. 3, 12. *צִיּוֹן שָׂדֵה (for כְּשָׂדֵה)* Sion shal bee plowed as a field.

Here is sometimes a superabounding of the preposition, *יָמַת נָא אֶת־הָאִישׁ הַזֶּה* Iere. 28, 4. Let this man be put to death: 2. Kings 18, 30. *לֹא תִתֵּן* this Citie shal not be given.

ל Exod. 9, 18. *לְמִן־הַיּוֹם* from the day. 1. Chro. 15, 3. *לְמִבְּרֵאשׁוֹנָה (Pathah for Hiric)* from the beginning.

ב Iob 16, 10. *פִּתְּחוּ עָלַי בְּפִיהֶם* they have opened their mouth against mee.

כ Genesis 18, 25. *כַּצְדִּיק כְּרָשָׁע*, as the just, as the wicked.

CHAPTER IX.

Of the construction of the *Conjunction*.

THE construction of the *Conjunction* is onlie in going before other words. The copulative *ו* goeth beefore any consonant, as *מֹשֶׁה וְדָוִד* Moses and David, beefore gutteralls thus *וְאֲנִי* and I. *וְעֵרִים* and asse colts,

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colts, וְאִמָּת and trueth, וְחַיָּה and live thou וְאֲנִי
and a ship. also contracted וְאֱלֹהִים and God, וְאֲדֹנִי
and the Lord. But beefore these consonants בּ וּמָּ it
is as וְבָנִים and sonnes, וְוִי and woe, וְמִשָּׁה and
Moses, וּפִי and my mouth, also beefore Sheva, as וְשְׁנֵי
and two, וְשָׂדֶה and the field.

This Conjunction doeth indifferentlie set the lesse or the
greater noun of number beefore, as Ezek. 45, 1. חֲמִשָּׁה
וְעֶשְׂרִים five and twentie: 40, 1. בְּעֶשְׂרִים וְחֲמִשָּׁה
in the twentie and five.

It doth also sometimes change the præterperfect tense
into the second future, but then the accent of the first and
second person singular masculine is for the most part
changed, as Deut. 30. וּבְחַרְתָּ and thou shalt chose.
Ezek. 38, 10. וְחִשַּׁבְתָּ and thou shalt thiak. Exod.
22, 27. וְשִׁמַּעְתִּי and I will heare, 23, 28. וְשָׁלַחְתִּי
and I will lend. The like is done sometimes in the third
person feminine, as Exod. 26, 23. וְהִבְדִּילָהּ and shee
shal separate: Isay 11, 2. וְנָחָהּ and it shal rest. And
in the Plurall number, as Numb. 4, 6. וְשָׂמוּ and they
shal put. Except those that end in ם or ה, as וְקִרְאתָ
and thou shalt crie, וְנִלְוִיתִי and I will remoove, with
words of one syllable, and two syllables accented in the
former, it is often ך, as Deut. 22, 21. וְמָתָהּ and shee
shall

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shall die, Proverb. 24, 16. וְקָם And hee shal rise. *but*
 וְ chaungeth the second future tense into the praeterperfect
 tense, as Iob 6, 1. וַיַּעַן and hee answered. Exod. 6,
 2. וַיְדַבֵּר and hee spake: But before אֲ is וְ as Zach.
 5, 1. וַאֲשָׁא I lifted up. The same doth the Adverbs
 אַז, as Ioth. 10, 12. אַז יְדַבֵּר then hee spake.

Sometimes the same chaunge is made without וְ, as Iob
 4, 16. וְקוֹל אֲשָׁמַע and I heard a voyce.

Oftentimes the same conjunction chaungeth both the
 accent and the quantitie, as וְאָמַר hee shal say, וְאָמַר
 and hee said, so וַיָּקָם (the last beeing short) for וַיִּקָּם
 and hee arose. Iudg. 3, 10. וַתַּעַן and shee praevailed.
 with a gutterall or ׀ here is often Parah: as Gene. 8, 4.
 וַתֵּנַח and it rested. Iudg. 4, 18. וַיִּסַּר and he turned.
 also in other verbs, as Psal. 106, 30. וַתִּסָּד and it was
 stayed: Gen. 21, 8. וַיִּנְבֵּל and hee was weaned. The
 accent is sometimes wanting, as Gen. 33, 16. וַיָּשֶׁב and
 hee returned.

The causals יַעַן, לְמַעַן, בְּעִבּוּר are diverslie placed
 with a verb of the second future tense, or with the Indefi-
 nite, as Exod. 20, 12. לְמַעַן יֵאָדְרוּ that they may
 bee prolonged. verl. 20. לְבַעְבוּר נִסּוֹת to try.
 Psal. 130, 4. לְמַעַן תִּתּוֹרָא that thou maist be feared.

Mich. 6,

Mich. 6, 5. לִמְעַן דַּעַת to knowe. יַעַן is joyned with the praterperfect tense or the indefinite, as Gen. 22, יַעַן אֲשֶׁר עָשִׂיתָ because thou hast done, יַעַן הָיִיתָ that it may bee.

The want of a copulative conjunction and the superabounding of the same, are both sometimes used, as Habac. 3, 11. שֶׁשֶׁשׁ יָרַח Sunne Moone, that is sunne and moone. The wanting of the copulative doth sometimes note a partition, as Ilay. 17, 6. שְׁנַיִם שְׁלֹשָׁה גִּרְגָּרִים two three (that is, two or three) cornes. The superabounding is Gen. 36, 24. בְּנֵי צִבְיָה וְאַיָּה וְאַנָּה the sonnes of Tfibon and Ajah and Anah, that is, both Ajah and Anah. Psal. 76, 7. וּרְכָב וְסוּס and the (that is, both the) charret and the horse. Iob 23, 12. מִצֹּת שִׁפְתָּיו וְלֹא אָמַשׁ from the precept of his lips and I have not declined. Gen. 22, 4. בְּיוֹם הַשְּׁלִישִׁי וַיִּשָּׂא the third day and Abraham lifted up.

CHAPTER X.

Of the Pause.

THE distinction of the sentence, and staying of the breath, is called a Pause, and hath commonlie the same place with the accent, It is two fold, either the note of the sentence begunne, or of the ending of
the

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the same. The Pause that noteth the sentence begunne, set upon the top of the word and is two fold.

Rebia	as {	דָּבָר
Zaceph		דָּבָר

The Pause that noteth the ending of a sentence is in the lower part of the letter and is also two fold.

Athnah	as {	דָּבָר
Siluc. Soph pasuc		דָּבָר:

And these pauses doe often make long the syllable, as
 פָּקְדוֹ : פָּקֵד : יָדָה : אָרִץ : אָרִץ
 פָּקְדוֹ for פָּקֵד : יָדָה for יָדָה : אָרִץ for אָרִץ
 פָּקְדוֹ and פָּקְדוֹ : יָכֵלוּ for יָכֵלוּ : פָּקְדוֹ : פָּקְדוֹ
 פָּקְדוֹתָנִי for פָּקְדוֹתָנִי. and so in other tenses, as Daniel
 9, 19. שְׁמָעָה for שְׁמָעָה heare thou, Nahum. 2, 9.
 עָמְדוֹ for עָמְדוֹ stand yee, In Iob is read both וַיֹּאמֶר
 and וַיֹּאמֶר : with the Paragogick ׀ the accent returneth,
 as Ruth 2, 7. תִּדְבָּקִין thou shalt cleave unto, verl, 9.
 יִקְצְרוּן they shall reap.

Here also is ל and ׀ set beefore words of one syllable, and also of two syllables accented in the former, as לָבָן for a prey, לְבַטָּח confidentlie, and somitimes out of the Pause, as Iob 4, 16. וְקוֹל and the voyce.

There

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There is a mark of uniting words in the Hebrue very often, and it is called Maqqeef, beeing a lyne drawne along from the one word to the other, as **בֵּית לֶחֶם**. The former of the words joyned together is commonlie made short by it, as **כָּל אֲשֶׁר, אֶת־יְהוָה, עַל־פְּנֵיהֶם** for **כָּל**. So Ruth. 3, 15. **אֶחָדֶיכֶם** take it. 1. Sam. 28. 8. **קִסְמִינָא** conjecture I pray thee, where short Camets is in stead of Holem in the middle syllable: 1. Kings 18, 16. **וַיִּגְדֵּלֵוּ** and hee told him, Segol for Tseri. But the last syllable ending with aspiration, is not chaunged, as **בָּאֵאִישׁ** a man came, **פָּקַדְתָּ בּוֹ** thou hast visited in him **הִנֵּה בֵן** behold a sonne.

Consonants that are sometimes aspirated before the most part not aspirated after the Pause. as **וַיְהִי בֵּימִי** and it was in the daies. Likewise after Maqqeef, if a word of one syllable ending in **ה** - or **ה** . goe before, as Psalm. 30, 11. **מַה־בְּצִעַ** what profit? Lastlie when the accent is further of in words of one syllable, or of two, the former accented, as Isay. 40. 7. **נִשְׁבַּח בּוֹ** it bloweth upon it. 12, 1. **אֲנַפְתָּ בִּי** thou wast angrie with mee. Isay. 44, 24. **עֲשֵׂה כָל** making all. Genesis 43. The same falleth out often with other consonants, as Gene. 28, 17. **מַה־נּוֹרָא** how terrible. 3, 12. **נָתַתָּה לִּי** shee gave to mee. Ier. 22, 14. **אֲבִנֶה לִּי** I will built mee.

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Also the accent is often put back into the last syllable save one, because of makkaḥ, if a word of one syllable or of two syllables accented in the former, doe follow, as **אֱלֹהִים** God hath forgotten, **יְקַרְהֶיא** shee is pretious: **מֶלֶךְ** the king sent. *Sometimes makkaḥ is omitted, as* Psal. 5, 11. **מְרוּבָּה** they have rebelled against thee: 7, 15. **יָלַד שֶׁקֶר** hee hath brought forth a lay. Iob 5, 11. **שִׁבְחוּ יֵשַׁע** they are exalted by salvation. 18, 4. **תִּעֲזַב אֲרֶץ** shall the earth bee forsaken. *And thus much of the pauses.*

CHAPTER XI.

Of the out-rule in the Pauses.

THERE is an out-rule of Pauses in the musickall notes, which are of two sorts, some are called kings, and some servants. The kings have usuallie the vertue and place of the pauses, and belong unto the first sort of them, Segolta only excepted, which pertaineth to Atnah. There bee fifteen of them, whose names and formes (the most of them being set above the letters) are thus known.

The kings.

✠ Pashta or pashter.

Azla, or Geresh or Teres,

ג Grashin

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א Graſhin or Traſiin

ב Pſic.

ג Tiphha or Tarha.

ד Zaceph gadol.

ה Tbir.

ו, ז Ithib or Shophar Mucdam or Shophar Maſhpell.

ח Tliſha or Taſſha gdolah or Tarſa.

ט Carne Phara.

י Zarca.

יא Shalſheleth.

יב Pazer caton.

יג Pazer gadol.

יד Segolta.

Servants doe alſo often lengthen the ſyllable, in number they are nyne, the moſt of them placed beneath the letter, and are thus named and fashioned.

טז Munah, or Shophar Munah, or Shophar jaſhar, or Shophar holec.

טז Munah the vppermoſt.

יז Mahpac, or Shophar happuc. *It differeth from Ithib thus, it is in the end of a word, and Ithib in the beginning.*

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י Merca.

י Merca cphula, or Tren hutrin.

י Cadma. *it differeth from Pashta thus, it is in the former letter, and Pashta allwaies in the last.*

י Tlisha or Salsha qtanna or Tarfa.

י Darga or Shophar galgal.

י Ierah ben jomo or galgal.

י, י Gaja.


And thus much for the muscicall accents, so farre as the art and use of Grammar requireth.

THE end of the Grammar.

CHRISTIAN RAVY BERLINAS
HIS
ANNOTATIONS
Upon the Ebrue Grammar of
P. MARTINIUS.

Whereby every one, that is desirous to learn the holy language by the help of that book, and would not be like the simple, who learn without reason or understanding, may have a more clear knowledge of reason, and more sound judgement in learning or teaching that Grammar.

On Chap. I.

 S in all other languages, so in the Ebrue, it is needfull, that the Grammar have not onely two parts, *Etymologie* and *Syntaxis*, but also that before *Etymologie* there be set down *Orthographie*, that is, such rules as give direction for the reading and writing of Ebrue, and no more, which must never be confounded with *Etymologie*. *Orthographie* consisteth of letters, vowels, thebaes, accents, and the points, *Maffiq* and *Dages*, so farre, as they are needfull for the reading of Ebrue reasonably well. Unto which purpose there is no absolute need of so many divisions and subdivisions, distinctions and subdistinctions, or definitions of the words, letters, and consonants: whence it followeth, that of all this 1. chapter you wil find nothing necessary for readings sake, but onely the two tables of

vowels short and long, pag. 5. 6. and consonants pag. 9. But to say that a vowel in Ebrue is a letter, and a consonant an half vowell, is but a conceit out of the latine tongue, from the grammar rules whereof men have taken too much, and put it unto that holy & most simple language, and by so doing have almost spoiled all that simplicitie, which cannot be found in any language of the *occidentall and septentrionall parts of the world*. So that it is but in vaine, to fashion the ebrue grammar after the greek & latine grammars. Such therefore as desire to learn to reade Ebrue, may passe over almost the whole 6. 7. and 8. pages unto the table of consonants. In which table let the reader take heed, that he pronounce not *y* as *gn* in the beginning of a word, or *ng* in the end, because none at all of the orientals doe use any such pronunciation, but alwaies pronounce it as a most cleare double (*aa*) full out of the throat.

On Chap. I I.

IT is not needfull for the instruction of one that is a young schollar, or ignorant in the Latine, and so consequently of many logical terms and definitions, to make a definition of a syllable, whereby a learner shall think, that it is otherwise in this language, than in his mother tongue, and so being fearful of this holy and simple language, will seldom go on without a thousand conceits of this tongue, as if he did learn the language of *China*. Away therefore with such grounds of feare: ye know well enough, what a syllable is, out of your owne tongue. But that is untrue, (at least in this eastern holy tongue,) to say, that every severall vowell, as being a letter, is a syllable. There

is no such matter: but thus you ought to say. Because the syllable is long or short, therefore a vowel is here long or short. A long syllable is either simple of one consonant and a vowel, or compounded of two consonants and a vowel, but the vowel alwaies concluding the syllable; againe, the short syllable must be compounded of two, three, or foure consonants before and after the vowel, and stil have it ending in a consonant. All the long vowels then are ordinarily and naturally for the long syllable, and the short for the short syllables. Yet there may be a short syllable with a long vowel, and a long syllable with a short vowel, but it alwaies requireth then a *tonic accent*, which cometh between two contraries, a long vowel & the following back-coupling *sheva*, or a short vowel, and the following vowel long or short. So that the *accent tonicus* unto a long vowel giveth the nature of a short, and againe unto a short the nature of a long vowel: like as also doth *meteg* (improperly called an accent divide two friends) into two syllables, a long vowel & its following fore-coupling *sheva*, or a long vowel and a following vowel long or short; or a short vowel and a following back-coupling (:), contrarie unto the *tonic accents*, which giveth then unto a short vowel the nature of a long vowel, that it may stand at the end of a long syllable. As for *sheva* we must know, that it is not a vowel, (no more than this line (-) is, which might doe the same in place of *sheva*, as I have drawn in the latine expressions,) but the minister and servant of the vowels. The nature and use of it is, to take a consonant, which hath no vowel, and bring it unto a consonant preceding or following which hath a vowel, and couple it together with them. Therefore it coupleth its consonant either to the consonant

Following

or to the

foregoing

1. *Stat.* ^{וְ} under the first letter, it cannot but chuse the following. פְּרִי ^{frī}

בְּרֵאשִׁית ^{brēsūt}

בְּדֹלָח ^{bdolah bdellium.}

2. Standing after a consonant, with a long vowell, because that vowell endeth its syllable, and will finish a syllable. יִמְצֵאֵךְ ^{ymtze'ek}

3. Standing after a short vowell, with an accent tonicus, which giveth it the nature of a long vowell.

הַשְׂמִימָה ^{has šā mā jīm.}

14. Two shevaes standing together in the midst of a word, the second doth chuse the following consonant. נִפְקְדוּ ^{nifqdu.}

5. Standing beneath a consonant with a double dages (or forte,) it carrieth the second part of that letter (which must be pronounced out as standing twice) to the following, as

1. Standing under the last moving consonant either expressly or understood, it cannot but take the foregoing נִלְכַּךְ ^{nilek}

עֵבֶד. ^{ēbed.}

2. Standing after the consonant with a short vowell, because that vowell cannot finish a syllable.

פִּקְדוֹ ^{fiq du}

3. Standing after a long vowell with an accent tonicus, which giveth it the nature of a short vowell. לָמָה ^{laam mā.}

4. Two shevaes standing together in the midst of a word, the first sheva doth chuse the foregoing consonant נִפְקְדוּ ^{nifqdu.}

^{nif-qdu.}

5. When a letter standeth with a double dages (or forte,) it carrieth the first part of that letter (which must be pronounced out as standing twice) with a sheva, which bringeth back

as פִּקְדוֹן fiq-qdū , in place back its first part ur ,
 of פִּקְדוֹן fiq-qdū the foregoing, as מִן
 place of פִּקְדוֹן fiq-qdū .

6 Every sheba compounded alwaies carrieth its conso.
 unto the following. אוֹהֶלֹה ōho-lō .

7. Every single sheba after meteg by a long or short vowel
 carrieth its consonant unto the following. בַּיִתָּה ba-j-tā

And therefore { without } a meteg, { single
 every gamets { with, or } there {
 { without } following { compound
 { } a sheba { but not וְ }

is { short, ō as כֹּל kōl וַיִּקְרָם vaj-jā-qom אֶלֹהִים oklō
 { long, ā as אֶהְיֶה ā ha-bā and יִהְיֶה by אֶ .

And again { with } a meteg, { single
 every gamets { with } there {
 { out } following { compounded
 { } a sheba { }

is { long, ā as $\text{פִּקְדוֹן הַיֵּיתָה}$ há j- tā fá-qā
 { short, ō as אוֹהֶלֹה ō ho-lō { but here it maketh up a long
 Syllable, because it hath a meteg,
 improperly called an accent.

So then, no short vowell without a meteg or ac-
 cent tonicus, can have the nature of a long vowell, to
 stand at the end of a syllable, or to make a long syl-
 lable, except two, (־) patah and (ֿ) segol following
 אֶהְיֶה , in which case they are understood to ex-
 clude

בְּקֶרֶב בֹּגֶר-וַיְהִי וַאֲבֵר אֶרֶב וַיֵּיבֶה
 : אֶבְבֹּא-דַיּוֹם

and so forth through the whole Bible, the same way.

On Chap. III.

THIS chapter hath in it two parts, the first apper-
 taineth unto Orthographie, from the beginning
 unto notation, the second unto Etymologie, where he
 beginneth to speak of notation. So that this is the
 first author, that hath joyned two diverse parts of the
 Grammar together in one chapter, wherein some o-
 thers have followed him, which is very strange.
 Now then you are to observe, that the accent is *toni-*
cus in every word, when it standeth at his right
 place and proper letter: but it is Euphonicus even
 when the same accent standeth not at its right place,
 and proper consonant. And because this author doth
 not name (nor any other Grammarian, as I conceive)
 the consonant of the *accent tonicus*, therefore you are
 here to note these rules for the place, viz. at what
 letter or consonant it must necessarily stand, it being
 more usefull, rather to know at what letter it stands
 than at what Syllable. It standeth therefore

I. In the Verbs

1. Ordinarily at the second radicall, as פִּקֵּד

פִּקְדָנוּ פִּקְדָתָ פִּקְדָתָ פִּקְדָתָ

2. From the second it passeth unto the first, if the
 second be mute or cast away, as הוֹקֵם אָקוֹם
 הִקֵּם or in *fiqqed fuqqad biqqad*, otherwise
 called

called the 5.6.7. declension the third radical be-
 ing cast away, as **וַיִּחַלּוּ וַיִּתְּקֶשׁ וַיִּצְוּ וַיִּכְּלּוּ**
 or by **ת** formative of *hitfaqqe'd* after the usual
 transposition with **וַיִּצְטַשׁ** is past, as **וַיִּשְׁתַּחֲוּוּ** *jis-*
ta bhu in place of **וַיִּשְׁתַּחֲוֶה** *jis ta bha veh.*

3. From the second it passeth unto the third radical
 if it receive a vowell, as **סִבְתִּי סִבְתָּ סִבְתָּ**
תִּפְקְדִי תִפְקְדוּ תִפְקְדוּ תִפְקְדוּ תִפְקְדוּ תִפְקְדוּ
תִּפְקְדוּ תִפְקְדוּ תִפְקְדוּ תִפְקְדוּ תִפְקְדוּ תִפְקְדוּ
תִּפְקְדוּ תִפְקְדוּ תִפְקְדוּ תִפְקְדוּ תִפְקְדוּ תִפְקְדוּ
 4. From the second it passeth unto the servile going
 before the first radical, when the third radical is
 cast away, as **וַיִּשְׁתַּחֲוֶה וַיִּצְטַשׁ וַיִּתְּקֶשׁ וַיִּחַלּוּ**
וַיִּצְטַשׁ וַיִּתְּקֶשׁ וַיִּחַלּוּ וַיִּצְטַשׁ וַיִּתְּקֶשׁ וַיִּחַלּוּ
וַיִּצְטַשׁ וַיִּתְּקֶשׁ וַיִּחַלּוּ וַיִּצְטַשׁ וַיִּתְּקֶשׁ וַיִּחַלּוּ
 in the last whereof **ו** the first
 radical is cast away without compensation of
dages forte, because the second radical **ת** hath not
 a vowell.
 5. From the second it passeth unto the servile fol-
 lowing after the last radical, as **תִּפְקְדוּ תִפְקְדוּ תִפְקְדוּ** *sqad*
-tem sqad ten.

II. In the Nomes.

1. Ordinarily at the second radical, having a long
 vowell, or if the third hath a short, but not fol-
 lowing a *dages forte*, as **שִׁמְרֵת שִׁמְרֵת שִׁמְרֵת** *someret*
fog:det

fogedet פִּקֵּד *foqeed* צִדִּיק *zaddiiq* עֲצִים *azim* דָּבָר
dabaar אָדָם *adaam* or if the first hath a (:) then
 the second may have a short vowell. as שָׂכֶם *skem*.

2. From the second it passeth unto the first, if the
 second receiveth a short vowell. as מֶלֶךְ סֶפֶר *sefer*
malek אֶרֶץ *eret* or if the 2 (being *vau* or the same
 with the third) be mute or cast away, as מֶקוֹם *ma-*
goom תָּאֵם *taam* חֵן *hbeen* רֵיב *rijb* טוֹב *thoob* כֹּל *kool*
 גּוּר *guur* & also קֹשֶׁט *qoost*, because the second hath
 a back-coupling sheba.

3. From the second it passeth unto the third, if it
 receiveth a long vowell, as מַלְכָּה פּוֹקֵדָה *fo qda*

malka אֹכְלָה *okla* or a short vowell (-) following a
 short hircic or (.) following a mute consonant
 that is, if the following servile hath a short vowell,

as שְׂאֵסֶךְ דְּבָרֶיךָ *dba ra ka* אֲנִים *oz nājim*

sošbajik דְּבָרֶיךָ *dbarajik*.

4. From the second it passeth unto the servile going
 before the first radical, when the third is cast away
 as לִמְעַן *lma an*.

5. From the second it passeth to the servile following
 after the last radical in הֵם הֵן כֵּן *yea* though
 there go before a mute *Iood* formative of the Plural

& double number both Mascul. & Fæm. as בְּנֵי־יָדָם

בְּנֵי־יָדָם *bnoteka, bno tajik.* and so too מַלְכוּתֵיךָ *mal-kuteka מַלְכוּתֵיךָ mal kutajik* or standing at the place of the third radical cast away, as שְׁנֵתִים *sna ta jim* in place of שְׁנֵהֲתִים *sna ha ta jim* And also at עֲבָרִים *ib rījijm* עֲבָרֵי־יָדָם *ib rīj joet.*

And thus far I have spoken of the ordinary station or analogicall place of the *tonic* accent by a consonant : Now followeth the extraordinary station or anomalicall place of the *tonic accent*. I. Every *tonic accent* standing above or beneath a consonant is sometimes cast or taken wholly away, when by the nature of the text or subject, two words are to be read as one, without stay between the words: because they both make up but as one compound word, and therefore the first word hath a signe thereof by a line *maqgeef* (improperly called an *accent*) whereas the first hath then no need of an *accent tonicus*, but may retain its *meteg*, if it hath one. I I. Every *tonic accent* may be cast unto the following letter, in the præter tens, by a conversive *Vau* before it, which converteth the signification of the præter tens unto the signification of the future, as וְהִבֵּילָהּ *whib-di lā* in place of וְהִבֵּילָהּ *whib dīj la* as I say הִפְקֵדָה *hifqjda*. I I I. Every *tonic* may be brought backward unto the forgoing letter. 1. By the same conversive *vau*, standing before the future tense, and converting the signification of future unto the signification of præter tense, the signe whereof is *fatah* or *qametz* beneath that *vau*. as וַיִּקֶּם *vajja gom* which abideth

abideth true, if the last syllable save one be long, not short, and the last syllable end with a moving letter. But if those two conditions have no place, then that *vau* conversive can not carrie back the accent *tonicus*.

2. after a monosyllable or before as **אל תלחם** *al til lā-bhem*, in place of **תלחם** *til lachēem*. because of the neere following of two *tonic accents*, standing together in a word monosyllable, which alwaies hath its accent, and going before a long word, which hath its accent at the last syllable, or if the second hath its accent in the last but one. **קרא לילה** *qāra lāi la*, in

place of **קרא לילה** *qarā lāi la*, and **השמר לך** in place of **השמר לך** 3. In verbs we have the 2 rad.

(whither it be *Vau*, or like unto the 3) mute or cast away, in the 1. 2. 3. 4. declension, otherwise called *saqad*, *nisqad*, *bisqad*, *hosqad*, in all verball tenses (for participles are not reckoned, nor are indeed verball tenses) where the 3 radical should have the accent, reject it at the 1. rad. 4. In the 3 declension (otherwise called *bisqad*) in al verbal tenses ending in **הו** servile after radical letters, the accent standing not as ordinarily it doth, at the third, but goeth back to the 2 radical: except **ה** ending with *nuun* in the syllable **נה** *na* because **ה** there is but paragogick, not

forming any thing, but the *nuun* is the letter, that noteth the person number, gender and tenses. as **הפקידו** *bisqijdu*, **הפקידו** *bisqijdu*, **הפקידו** *bisqijdi*, **הפקידו** *bisqijdu*, **הפקידו** *tasqijdi*, **הפקידו** *tasqijdu*, contrarie unto all these terminations in all the other declensions, where alwaies the accent *tonic* standeth at the third radical,

5. In certain words; as **אֲנִי** *I*, and **אַתָּה** thou whereof cometh **אֲנִי** *anoki* **אַתָּה** *attab* if they have a right great *accent tonicus*, *atnah*, *sillug*, *rebia*, *sagesqaton*, *merca*. 6. **ה** being put at the end of a word signifying time or place, which the grammarians call then **ה** locale, but yet should call it also *temporale*, (and alwaies noteth a motion in or unto the place or time) carrieth back the accent from the 2. radicall unto the first, as from **שָׁכַם** *skem* it cometh **שָׁכַמָּה** *jek ma* except there goeth before a double sheva, then the accent standeth at the third radicall, as **מִזְרְהָה** *miz rebhā*. 7. If that **ה** affirmative of the gender be added to **ת** the 2. affirmative of the same, then the *tonic accent* wil stand by the 3. radical and not by the first affirmative, where otherwise it ought to stād, in place of **נִפְלְאָתָה** *nifleatā* **נִפְלְאָתָהּ** *nifle ā ta* from **נִפְלְאָה**. 8. *Atnah*, *sillug*, *sagesqathon*, *rebia*, *segolta*, *merca*, and *soffasuuq* (improperly called an accent following alwaies after *silluug*, i. e. the two points, being the signe of the end of a verse in scripture) by the verbs ending at **הוּי** (not **נָה**) principally standing at the last of the verse, do cary their accent tonic from the third unto the second radicall; as **מָלֵא** *ma le u* in place of **מָלֵא** *ma leu*, **אֲבָדָה** *a bada* in place of **אֲבָדָה** *a bda*. 9. That same doth **ה** being meere paragogick in nouns and verbs, as **קוּמָה** *qu ma*; and **קוּמָהּ** *qu mā*. 10. The same doth **י** paragogic in some words as **יִשְׂרָתִי** *sa rā ti*.

All which most accurate observation of the places analogicall or anomalicall of the *tonic accent*, is most necessary to be considered at the letter, rather then by the syllables, which is more dull, giveth lesser use, and maketh the reader farre lesse attentive of these misteries of the scripture; therefore in these parts he hath need, to be the more exact.

Of the formes of the tonic accents.

They have either diverse or the same formes, onely inverted or differing by situation. As. 1. *Fasta* and *qadma* have both the same figures, but are distinguished by the *situation*. For *Fasta* is onely at the end of a word, but this *qadma* standeth at the beginning or middle of a word. 2. *munah* and *mahsak* have contrary figures: and out of the *mahsak* inverted becometh *jetib*. But by the sloth or unchristian carelesnesse of the correctors of the Bible, both have gotten almost one figure, saving only, that they are distinguished by the *situation*: for *jetib* is alwaies set before the two points at the beginning of a word, but *mahsak* hath its place after the two points at the middle of a word, or for the most part at the end. 3. *Tisba* and *merca* have the same figure, but opposite.

4. The same *Tisba* and *meaile* have but one figure yet have diverse places: for *meaile* standeth at the beginning, but *tisba* at the end or at the middle of a letter. 5. *Atnah* and *Ierah ben jomo* (the moone of one day, otherwise called *Galgol*) have the same figure but inverted. 6. *Tlisa gdola* (the greater) and *qthanna* (the lesser) have the same figure, though the one inclining unto the other, and the *gdola* standeth at the first letter of a word, but *qthanna* at the last consonant

7. *Fasta*, *Zarka*, *Sagolta*, & *Tlisa qthanna*, stand at

M

the
pla

the last consonant, and *Thisfa gdola*, *Ietiib* and *meaila* stand alwaies at the first letter of a word. Hereunto may be added for distinctions sake, that *Rebia* (which hath been a square point, wherof it hath its name) standeth alwaies at the top of a consonant, but that point called *Holem*, is lesser, and standeth at the left hand of that letter, which it is to move, and thus is the distinction of these two points very easie. *Meteg* is not properly called an *accent* (neither *maqgeef*, *Esiq*, and *soofasuuq*). His nature is quite contrarie unto the *tonic accents*, because these bring two enemies together, that they may stand peaceablie, but *meteg* divideth two frinds into two syllables, which would be of one syllable, and giveth unto every short vowell the nature of a long vowell, that it may stand alone: by occasion wherof the *single* and *compounded sheva* becometh *fore-coupling*, which otherwise hath been *back-coupling*; as תַּעֲשֶׂה *ta'aceh*, *tu facies*. & by the long vowel, it sheweth that the vowel is long. His place is alwaies before the *tonic accent*, at the second syllable from it, as הִתָּה *ba jta* אֶבְרָהָ *a'aba* where the *single* & *compounded sheva* is improperly raken to make up a syllable. And if the word becometh so long, as to have yet two other syllables for that place of *meteg*, it may stand there too, as וְנִפְזוֹתֶם *vu nfo'zetem*, the onely *accent tonic* being at *tem*. But that the place & nature of that *meteg* may be the better understood, the reader may take notice, that the same *meteg* or *accent tonicus* is to be found in *latine*, as in *sapientia*, the *accent tonic* is at *en*, the *meteg*

meteg is at *fa*. in *mūltitūdo*, or *mūltitudinē*, *mul* is with *meteg*, in *tu* is tonic accent. In other long words, as *Conturbabantur Constantinopolitani*, in *nu me ra bi li bus sollicitudinibus*, the accent tonic is at *ban, ta, bi, di*, al the rest of the long with an interposition of two or one short syllable, unto the tonic accent are *metegs* foregoing before the right tonic accent. There is yet an other place of a *meteg* very strange, and without al reason following a *dagees forte*, in so much, that the Jews themselves call it the stranger, *nokri נֹכְרִי*, or *mit nak keer, מִתְנַכֵּר* and there are but a certain number of them to be found in the Bible. To conclude that of accents. It is the greatest shame both for Christians and Jews, that they have not esteemed them thus far, to reckon them up, & to let slip none of them, & not to look for them as for great mysteries; of which part D. *Boblius* in his grammar is very full, and diligent.

Of Notation.

ALL this unto the end of this chapter is true, and well spoken, but I feare, least such large observations out of other grammars, shall make this holy work and tongue to be too much doubted and feared. Therefore it would have been enough to say, that in this holy tongue we looke not for primitive and derivative, but three letters or consonants being the root, ordinarily at the infinitive *sq(a)d*, all the rest descent from that monosyllabicall roote, by addition of certain servile letters. to know all which, you are well to note in the paragmme or example of all the verbes, these foure things: 1. The three radical letters, and their

place, 2. the servil letter and their place and number: 3. the number & place of vowels long or short, *sheva* and *dagees forte*, 4. and lastly the place of the tonic accent and *meteg*, at what consonant they stand, & those four at every word of the paradigma are to be observed. So that thus the Grammarians should have more recommended the tables of paradigma, that out of them, as out of a mirour, the learner might see more in a little paper, than many sheets of paper otherwise could teach: it being certain, that so many ebrue words as you see in the paragimne, so many rules, (and they very large) should have been set down. And lastly, that here be no compounded words at all, except in proper names, and with *min*.

On Chap. II II.

In this chapter is to be found a three fold distinction and subdistinction. *A word is with number and without number.* This is subdistinguished into the genders male and female, & common unto both. And then againe, a word is either finite, or indefinite. That finite is of number and gender, that indefinite likewise either by gender as *אִשָּׁה* or number, as *פְּקִיד*. Grant all this to be true, as it is; yet this I say, that none of all these distinctions are needfull for the first learner, but only this, that except the roote or Infinitive, all the rest of verball teases, or nownes have singular and plurall number, and are either of male or female gender, except *אִשָּׁה* which hath both: and where there standeth but one termination, there that same is to be understood to stand twice, that is, to be common unto both male or female. And one that doth not

yet know latine or greeke (which sort of men I have allwaies in my mind, and my principall aime is to helpe them, rather than the learner, which have no need of learning from me) may be able to understand a thing, being so plain propounded, with out many subdistinctions. And I hope, that we may reach now by this, or some other grammar the unskilfull in logick, latine and greek. and God grant, that this sort of men would fall on the ebrue, and not feare so much that most divine learning.

On Chap. V.

WE know well enough what word a noun is, here we should say, that those nounes, which are by nature or art allwaies double, as hand, foot, eye, eare, lip, breast and such others, have in ebrue the same termination *im*, with those of the plurall number and masculine gender, save one vowell *atah* is added before *im* making it *aim*, whither of male, or female gender, as *regel* רֶגֶל a foote, in the plurall number it should be *ragliim* רַגְלִים but being by nature double it must be *raglajim* רַגְלָיִם. And here he should have given a rule for the knowledge of the gender of the nounes, whereof D. Buxtorf: in his *thesaurus grammaticus* hath (without neede) made nine pages, whereas it is very easie to be known either by the signification or termination of the word, or by the next following or foregoing verbs, pronoun, or noune adjective, in such words, as have not any female termination, which is onely the letter ה, having alwaies before him a (ו) and the accent *tonicus* the which letter hath the same office by the verbs

and nownes. In which place frequently is set the consonant **n**, which alwaies is found in the plural number, **n** being found alone in the singular: but **n** also in the singular, if there followeth the same **n**, or unto that **n** should be added other letters and consonants. Therefore the signification of the word may very well shew in most part of all the nownes, whither they be of male or female gender: thus. 1. Nownes of men and of manly exercises and offices, of rivers, hills, mountains, people, moneths, are all of the male gender. 2. Nownes of women, womens exercises and offices, citties, regions, and all double members of the body of mankind or beasts, and likewise the foure parts of the world, east and west, south and north are all of the female gender, with or without **n**. in some places, with the names of beastes the name of male and female is added. } Besides by the verbs, adjective nunes, and pronounes, added unto the substantive nunes, men may come well enough to know, in the text of the Bible, the gender of every nowne.

On Chap. 6. and 7.

T H E S E two chapters are very long, because things are taught here, which should & would and might, yea must be taught farre otherwise. If all things must be put in those chapters, which can be said of the masculine and feminine nownes, then here is to little spoken. But if that onely should be said, which here ought to be said, and the right reasons inquired of mutation of the vowells in its due and fit place, then here is spoken far too much. Note therefore this well. All that is here set downe, and spoken of the mutation of the vowells, that indeed cometh here not to the purpose: because al that mutation ariseth not out of the first & second declensions

declensions, but all out of other principles: ye shall finde them at the end of the notes, where we will treat apart of the mutation of the points, so much as the roome of our annotations wil permit. Secondly. There is no need, to make two declensions. Fore nouns have onely seven terminations in all, 3. of singular. פֹּדֶק, פֹּקְדָה, פֹּקְדָת, 4. of plural and dual פֹּקְדִים, פֹּקְדִים, פֹּקְדִי, פֹּקְדֹת. And sundry Grammarians make about seven terminations much stirre, to make up two declensions, for two diverse genders, because in latine and greeke it is so distinguished. Thirdly. That *m* or *n* in the plurall (yea and some singulare) termination of *im* and *aim*, *in* and *ain* being meerely paragogic, without any important formation in this place (because *lood* is the most chiefe formative of the duall and plurall number) are to be cast away, when the word receaveth an affix pronoun, or a following nowne of the genitive case, for more rash pronunciations sake, whereby likewise the accent goeth further unto the end, or at last from one letter unto the next, second, or third consonant.

Fourthly, that what is here spoken of the mutation or abjection of the consonants might farre better have been reserved with all other anomalies of consonants for a chapter a part, or put by the anomalies of consonants at the anomalicall verbs, the mutations and abjections of the consonants being both here and there the same; therefore whosoever desireth to learne out of this book the Ebrue precepts or Grammar, let him be admonished, to consider every line through these two chapters, which speaketh of 1. consonants 2. vowels 3. accents, and let him take thole a part, and observe them well: in so doing,

they shall get the more cleare understanding of this grammar, being without the helpe of a master; because in those three points consisteth whole *Orthographie*, which teacheth to reade, and the whole *Etymologie*, which teacheth to give reason of every word in the Bible; except the most parts of the masoreticall annotations in the Bible marked with a circle, thus (o) howsoever we may give reason for them too. Fifthly all the rest of the rules in those two chapters are well to be observed, which treat of words having masculine and feminine or contraire terminations, and of the nownes, that want the singular or plural number or have them both;

On Chap. VIII.

IF the grammarians had not the anomalies & defects of the pronownes in latine and greece (where there is more reason for them) yet in their memorie, and had never yet learned great grammars, but some little compendious ones, they would have made more plaine worke about the pronownes here.

For what need is there here to speake much of many amonalties and defects, I cannot tell, where they are; learne you the pronownes, and observe, that you have but ten who'e pronownes, of which cometh the contracted ones, called *affixes*, as they are here set downe, and remember, that these pronownes are every one singular by termination, whereof five are singular by signification, as 1. **הוא** and **היא**, 2. **הוא** and **אני**, 3. **אתה** and **את**, 4. **מה מי**, 5. **אתה וזה וזה וזה**. and foure are plural by signification, as 1. **אנחנו** and **נחנו**, 2. **אתם** and **אתן**.

אל. 4. הנה הן and הנה הם. 3. אנה and אנה. and אלה. But the tenth אשר hath by the latine termination the signification of both the number and gender. Wherefore you are carefully to oblerve the *affix* and *præfix* consonants, descending from those pronownes.

On Chap. IX.

NOW we come first to the right matter and worke of observations and annotations, so that, if I would speake on this subject so much, as might be needfull, my annotations would growe bigger, than the grammar it self. Therefore in plaine and short tearmes, though those definitions of verbs tenses and persons be true, yet being things commonly knowen, yea by every boy, that hath been but a short time at the school, & that they wil but comber the mind, if yon stay on them in this place, wherefore passe them over, and goe on further.

That the author sayth, that the *pretertense*, and the *second future* are used often for the *presenttense*, is true, but that observation is for the syntax, not for the Etymologie, for no presenttense is expressed by them, when thy stand alone, but when thy are in the text of scripture. And if the author would speake here again of the guttural letters & mutation of vowels. & so often as occasions are to present them, he should have need of more than an hundred places I warrant you. It is therefore far better, to put all the mutation of the vowels in one place. And he hath to much lo-gick, when he makes out of the imperative (*a thing simple, and presently understood*) the first future tense, wherein also some men not circumspect enough have

have followed him, and in my opinion without benefit and use. It would make lesse trouble to young schollers, to retaine the old, best knowne, and farre more signifying name of the imperative. Wherefore courteous Reader, and thou young schollar, I pray thee think thus. That there is in Ebrue 1. a present tense in the imperative, but in the 2. person only, as **אָפֶּנֶה** *ace, face*, in place wherof is *fac, doe thou*. 2. there is a future tense of three persons, beginning at the first, **אֶעֱשֶׂה** *eece, faciam, I will doe it*. 3. there is a pretertense being also of three persons, beginning at the third. **עָשָׂה** *aca, fecit, he hath done*, what he had promised to doe, at the command of his master. And in this order I, (*following many learned men, and above al the most eminent master, nature it self*) wish, they may be let hence forth so, that the Infinitive, (*being without al doubt, and by authoritie of al the Iewes, and many very learned christian Grammarians, maqoor i. the fountaine or root, because there may be an hundred examples found of this, which shew the 3. radicall letters full, for ten examples of the pretertense*) may have the precedency, and then may follow the imperative, and after ward the future, and lastly the pretertense. And if ye would see the degrees of composition of servil letters, with and about the radicals, you shal finde them thus. The Infinitive (*which is the root*) hath no servile formative. (*except הַ and ךְּ paragogick after, and כֹּלְלִים the formative of the gerunds before the radical letters.*) The imperative hath but three affirmatives **יִּ** *jood vau nuun* (*item הַ and ךְּ paragogick*) after the radicals. The future tense retaineth the affirmative letters in their place, and taketh foure
more

more, viz. ^{1 2 3 1} $\aleph \text{ י } \text{ ו } \text{ ה }$ before the radicals (except againe
 are the former paragogick letter \aleph and ו .) The præter-
 tense taketh out of these foure præformative only two
 \aleph *vau* and *nuun*, and out of the first three affirm-
 ative two ו *vau* and *nuun* and besides those 4. two
 others ה *he* and ם *meem*, and putteth them all after
 the radical letters, and so maketh them all affirm-
 ative. I say nothing of the letter *jood* in *saquad* פ ק ד ת
 the first person, because it is but meere paragogick, no
 affirmative, as appeareth out of the *caldee*, *syriac*, *arabic*,
 and *aethiopian* tongues, which foure are the very same
 with the *Ebrue*. You see then, that the prætertense
 hath the greatest composition, the future lesse, the im-
 perative yet lesse, the Infinitive nothing at all. So that
 you may here perceave, that the order of this author
 and all others, is not after the naturall composition;
 being the best way, to beginne at all from the most
 simple, and so go on further unto the compounded:
 and from the lesse compounded, unto the most com-
 pounded of that sorte. Nor doth this, and many o-
 ther authors, set downe simple enough the true for-
 mative letters, and distinguish them from the parago-
 gick. Yea that observation of his, that the last vowels
Patah (where he hath left out two other *zere* and *holem*)
 before the affirmative \aleph and ו should be lost, is of
 small reckoning, especially because he giveth no rea-
 son for it, which is, because the tonic accent goeth
 from the 2. unto the 3. radical. Which I say not,
 for to crosse this noble ancient grammarian, as if he
 did tell a tale, or the untruth; no, but that the mu-
 tation of the vowels long or short is not here in his
 proper and due place.

On (hap. X.

THat the author teacheth all sorts of verbs to be either *regular* or *irregular*, was a received rule in his time, which is now 78 years past, but since that *Erpenius* wrote, to this day all the Grammarians find a far more easie way, by showing, that all the verbs are *regular*, which giveth unto the learner more courage & delight, so that al those esteemed *anomalies* are taught by verie few rules. Besides that, according to his definition of *regular* and *irregular*, we cannot find any verb *regular*, nay the *paradigma* or *sqad* in some declensions hath in the consonants two anomalies, the same with נָגַס *nagas* and סָב *sab* (besides many other speciall anomalies in *consonants*) and in *bisquid* the anomalie of the place of accent, and through all, many *anomalies* of the vowels. So that we must go on first, to reduce the *paradigma*, example, or rule and the analogie of all the verbs, unto more analogie, before that it can be the true analogie of all verbs. And of all others, that is most unright, to say, that the *verbs* onely are *regular* or *irregular*, whereas *nounes*, *pronounes*, *participles* and *separate particles* (as they call them, being all *nounes*) are of the same nature, issue and roote, and therefore must be also *regular* and *irregular*, like the *verbs*. And because I say, that in *Ebrue* there are no more, besides the roor, then *nounes* and *verbs*, both which have but one generall anomalie, therefore the same two rules of anomalie may be applied unto all parts of the Grammar, which analogie and anomalie consisteth in *consonants*, *vowels*, and *accents*; and so the whole *Etymologie* may very well be brought into 3 chapters 1. of *consonants*. 2. of *accents*. 3. of *vowels*. The distinction of the *declensions*, and order of *qal* or *sqad*, *nisqad*, *bisquid*, *hosqad*, and

and then *fiqqeed*, *fuggad*, *hiſfaqqeed*, *foqqeed*, *foqad*, and *niſfoqqeed* is very well, and I wiſh, that Doctor Bux-
 ſius had followed the ſame, ſeeing it is wel known,
 that he writing 38 years after this author, cōmended
 this grammar. Now as touching the *out-rules* (*Cour-
 teous Reader*) I beſeech thee altogether to think, that
 they are not needfull in any tenſe, and therefore they
 might have been ſpared. For the fault of the *Gramma-
 ticians* generally is, that they put not the *frequent occur-
 rences* in the *mirrour* or *paradigme*, whereby they are
 conſtrained, to adde many *observations*, becauſe they
 have made the analogical *paradigme imperfect*. As
 here in the tenſes through the whole *Faqad* (or *fiſt
 declenſion*) yea the ſecond too, all have at the ſecond
 radical 3 vowels, not one or two, *fatab*, *zere*, and *ho-
 lem* as they are in arabic juſt the ſame). Becauſe there
 are ſo many hundred of examples of *zere* and *holem*,
 that it is a ſhame to leave them out. The other part
 of all *out-rules* are the *Conſonants*: and all theſe *obſer-
 vations* or rules might be brought together into one
 chapter. this done, an hundred anomalies, (*now ſo e-
 ſteemed*) would make up a very good *analogicall rule*.
 Therefore in all the *out-rules* ye have theſe two
 ſubjects, *vowels* and *Conſonants*. Of the order of ten-
 ſes I have ſpoken ſufficient on the preceeding chap-
 ter. Here I ſay, the *participles* are all to be put out,
 and to be ſet down by the *nownes*, becauſe they are
nownes. For why ſhould we write of one thing again
 and againe? and alſo by this meanes we have no
 need to make in the *ſyntax* a new longe chapter
 for the *ſyntax* of the *participles*.

This is well done p. 43. lin. ult. to put נִּגַּד *nagas*
 here after the manner of נִּסְגַּד *niſgad*, becauſe the
 whole נִּגַּד *nagas* is of the ſame *anomalie*, which hath
 the

the *paradigma* in the *Infinitive*, *Imperative* and *Future tense* of *nitqad*, the rule whereof is this, viz. Every *radicall* or *servile* with a *backcoupling sheba*, in *verbes* & *nounes* is cast away; and if it be possible, it is compensated with a *dages forte* in the following letter: & if it be guttural, or if in any case that *dages forte* is cast out of the following, then to be compensated with a long vowel. The reason whereof is, because a short vowel cannot make up a long syllable. And that compensation cannot be done, if either before *nuun* there stand no letter at all: as in the *roote* and *Imperative* of *faqad*, or if the following letter hath not a vowel or *sheva* forecoupling. The *future tense* is farre better to begin at the first person, not as the *pretertens*, at the third person. So that this author and ten other grammarians had done far better, if they had used that order of *D. Buxtorfius* in the *future tense*, viz. to begin at the 1. person, like as the root & the imperative of *faqad* put *fqood*, *fqad*, *fqeed* before *fqadu*, *fqidu*, and not after them. Neither is the *pretertense* to begin at the first person, as some men would have it. Because both these tenses are of diverse nature, the future put the servile letters before the roote, the pretertense puts them all after the roote; moreover that there is a naturall order in the tenses, which I have shewed on the preceeding chapter.

On Chap. 11. 13. 15. 17. & 19.

AL the matter herein contained should have been spoken of in its proper place by the *nounes*. And likewise as the *grammarians* before this author have made a *paradigme* of the formes of verbs, thorough all the declensions, so it had been done well by the author, if he had made such *paradigme* of all the outward formes of *nounes*; and so having first spoken of the verbs, then afterward of the *nounes* in there

there due order, and at one place, and so to have shewed the formes descending of every declension. Besides that the place of the words of four letters is not well placed in chapter 19, because they are not verbals, and so come not out of the 8 declension פִּקֹּד, so is it cleare, that likewise as the rest of the words, we will find also these well enough in the table or paragimne of their divers formes in generall, which is left out almost by all grammarians; and therefore I wil put herein a piece of the form. as I would have, of that table or paradigma, following the naturall course of the vowels short and long.

5	4	3	2	1	
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	1.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	2.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	3.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	4.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	5.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	1.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	2.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	3.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	4.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	5.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	1.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	2.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	3.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	4.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	5.

פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 1.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 2.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 3.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 4.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 5.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 1.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 2.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 3.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 4.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 5.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 1.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 2.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 3.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 4.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 5.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 1.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 2.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 3.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 4.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 5.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 1.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 2.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 3.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 4.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 5.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 1.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 2.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 3.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 4.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 5.
פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד	פֶּקֶד 6.

etc.

And so farre I have shewed a platform of that new
table of paragime, as I would have, of all the forms
of the nownes throughout this holy language.

On Chap.

On Chap. 12. 14. & 16.

IN all those chapters are the same observations to be repeated, which have been set down on the 10 chap. Had this author set down enough of vowels in the paragigme, as well beneath the radical letters, as servils, thē there had bin no need of out-rules for every tense, & some few observations of the consonants, & it had bin better, the order of persons in the future tense, & superfluity of particles being taken away, he had shewed on chap. 14 the analogicall forme of *sequed*, thus פִּקְקֹר, whercof comes פִּקֵּר, because in so doing, a generall rule might have been made, that all the letters or consonants, which are to be written double, alwayes must be cast away whither *servill* or *radicall*, (if they have a back coupling *sheva*.) Which rule may be applyed unto סָבָב *sab*, in place of סָבָב *sabab*: or lesse if there be two radicals, the first may remain in some verbs and nouns, but usually cast away, not onely with the backcoupling *sheba*, but likewise with a vowel, and to be compensated by a *dages forte* or long vowel, like as in the consonant *Nun*, and so to bring away the whole new made anomalie of סָבָב *sabab*. The anomalies of the *four* *quiescent* consonants, א, ו, י, ה, may onely remaine in the rest of the anomalous nouns, verbs and particles: which of א is the true & only anomalie, having these letters all right anomalies, because these onely do cast away their vowels or *sheva*, the which no other consonant doth, which is the fountain of all anomalies through the whole *Etymologie*: so that by doing thus, every one may see, that the true anomalies of verbs and nouns consist onely in the quiescent

scient letters, and the rest of this anomalies is to be sought in the constitution of the syllable, and their analogie and anomalie. Now fillables being in any place of the grammar, reason and judgement will teach so much, that it is needfull, to be the same anomalie not onely in verbes, and nownes, but likewise in the improperly called particles. And againe, hence ye may see, that reason would be given, why that the *paradigme*, if it shall be the generall rule of all, must necessary be reduced first at the right and true analogie, which not this author onely here in this place of those chapters, fit for that matter, hath left out, but besides all other grammarians, which have written unto this day, so that they cannot finde out, how to reduce all the anomalies of verbs occurrent in the Bible, at the *paradigme saqad* שקד because they set not down plaine enough the matter and forms of the *paradigme*. And therefore I hope, if it please God, to give me opportunity, and I find men to be true lovers of Gods holy word, and their hearts not to cleave unto ethnically, I will not say atheisticall authors, to reduce that whole matter into a more simple and plaine way, seeing this tongue is of such simplicity and singleness, and of such little composition, as that my tongue is not able, neither my pen sufficient, nor my understanding capable to admire enough the plainenesse and uncompoundednesse of that one Holy orientall tongue, which hath gotten six names, viz. Ebrew, Chalde, Syriac, Arabic, Samaritan, and Ethiopian language, being in the essence and nature of consonants one, differing onely through vowels and pronounciation in all provinces; a thing usuall in all the parts of the world, of whole christendome, and so too in your England.

On Chap.

On Chap. 18.

Here I much admire this learned author for that new yea old principle, which not understood by other grammarians, he onely hath observed it but they not. It is therefore well done, to make a new declension with a servile quiescent consonant after the first radical: the reasons, which this noble and judicious author had in so doing, probably are these. First, this declension in *faqad* not observed, many annotations and onrules have beene unnecessarily made by Grammarians here to fore. Secondly, in so doing he hath prevented many unusefull exceptions, notes and observations or anomalies, which would have been made either by himself, or others after him. Thirdly, because there are many examples of this sort standing in the Bible, and therefore had cause for it, I say to make up a new declension: but much to blame are the rest, who have not followed him, but have left out in their grammars that worthy new practised probleme, whereby so many anomalies in Holy writ, are reduced at a right analogie. Moreover I do affirme, that howsoever this man had not probably the knowledge of the arabic language, neverthelesse he hath made that new declension so directly according to the arabic, the active I meane, as if he had the knowledge of that tongue perfectly. For indeed the arabic language hath the very same forme, to wit, that dages sorte of siqqeed resolve¹ in the active in **q**, and in passive in *vau*, put immediately after the first radical, to be the third declension, as ye may see in Erpenius his arabic grammar. Now the reason, why other grammarians did not follow him, is because they found not such formes in פקד *faqad* or the para-

digme, set down by the perfectest & skilfullest Iew-
ish & Christian Grammarians, that formerly wrote
before this Martinus: but they should have minded,
that many formes are to be set down by way of sup-
positiō in the paradigm, there being many examples
for it in the Bible. And the same should this author
have done in the passive פקד *fugqad*, & in החפקד
hitfaqgeed, to make פוקד *uqad* החפאקד *hit-*
fageed, if he hath done here as perfect as may be,
was his intention.

On Chap. 20. 21. 22. 23. 24. to 37.

1 **T**hat here the author beginneth to speak of the
anomalies in verbs & nouns with better logick
& reasons, is very wel: specially if we consider, the
method and order which other gramarians have used
before and after him: for indeed in this he is more
rationall, and to say the truth, a better logician then
many others. And whereas he hath left out that
whole *anomalie* which *Buxtorfius* since hath brought
in again, called *Pe Nuun*, that is to say ננש, he hath
done much better, in reducing it to the same *anomalie*
of nuun in *nifqad*, where the same is cast away, like
as in *nagas* if it hath a backcoupling *sheva*, except on-
ly in the root or the infinitive, and imperative, where
it is cast away having a fore coupling *sheva*, but ne-
ver else where: so that he hath don rightly in leaving
out that *anomalie* of *nagas*, because we have it already
in the *paradigme*, saying הפקר in place of הנפקר.

Thus that whole *anomalie* is in nouns, verbs, pro-
nouns, participles, adverbs, yea every where, and com-
prehended in this rule viz. *nuun with a back coupling*
sheva, and any letter of the Alphabet, which is double,

going

going before or following any letter whatsoever, is cast away: yet this generall rule must bee understood, that no letter is cast away, but necessarily it must be compensated with a *dages* forte, if possibly it may be so, but then it is possible, if the foregoing and following letters before and after that letter have a vowel: If one of those two conditions faile, then no compensation is to be had: touching that general rule of casting away, (except in some examples where *naun*, and some other remaine as וינטר *vajjintoor*, in place of ויטר *vajjittoor*) when it is not compensated where it might, in that case ordinarily followeth a naturall mutation of the foregoing short vowel into the long, because there of a short syllable it is made a long one.

2 But then he did not wel, namely in chapters 25. 26. 27. Because he observed not the same reason as he did before in נגש, but hath made *Ajin defectivum* another anomalie, whereas the same is found in פקר or למר or any of the *paradigmes*. For you should say התלמד התפקד & לממד פקקר but because the same letter commeth twice, the first is cast away: & you must say פקקר למר *siqqeed* למר *limmeed*. now the same defect is in that סב *sab* in place of סבב *sabab*: therefore this anomalie of the defective *Ajin* might have well bin foreborne, as by this author, so likewise by all other Grammarians. So that you have this rule observable. any letter, which should be double, is to be cast away, and compensated by the *dages* forte, if not, then ordinarily that short vowel foregoing is to be long, because that short syllable is made long. But if the same letter be the second and third radical

Onely for the present it is sufficient, that the reader is to take notice, that no *observations* or *out-rules* have been exactly taught, because these out rules have not as yet been orderly distinguished for their letters, their vowels & accents, which three not being duely considered, but as either sometimes here and there wholly left out, otherwhile one mentioned & not another, or else some and not all, in short mingled together, and not carefully distinguished, hence, I say, they could not be perfect and easily known; yea to say the truth, the greatest cause of difficulty hath been, because that *paradigme* hath not as yet been exactly set down, which would be the right and most ready way to bring things into a true order and forme. And so much our author himselfe saw very clearly in his *Technologie* pag. 25. that **אוי** was to be taken al for one letter, as much as concernes the root, and not alone in the second radicall, but in the first and third also; And therefore as he brings there good examples for it, so he might, and much better it had ben, if he had don so, & observed the very same in his Grammar, as **רפאנו**, **רצית**, **רצאתי**, **ניצין**, **ניצאין**, for **קוי**, **קוו**, **קאו**, **ויו**, **נוות**, **נאות**, **רפינו**, as R. D. Qimhi sayeth and **מודיע** & **לאמר** for **לומר** for **מדיע**: thus the thing is clear, but made by none a generall rule, which might containe the greatest part of Masoretical annotations on the Bible.

4 In chapters 28 unto 36. are the same *anomalies* to be observed. 1 of letters. 2 vowels. 3 of accents. That of letters is very easie, and the same is all one with what we last spoke touching the 3 radicals **א** **ו** **י** and doe make these 3 letters, in the signification of their roots, to be of no mutation at all. 1 This may be wel observed in **מצא** 2. that these 3 radicals **א** **ו** **י** may be cast away, and that without any damage of the ideall

and generall signification of the root. 3 The same is in the third radical ה , גלה : for ה is the same with א י and may be transmuted in them without any mutation of the ideal and naturall signification of the root: 4 הוּא in the 3 radicall is all one, that is to say : מזה and מזה, גלה and גלה is all one, so much as concerneth the radical signification. 5 Those two anomalies plainly appear to be one by the nature of this language, therefore this section and the former is but one *anomalie* namely א ה are the same letters in the root, and ה in the third radicall onely, because there alone it is quiescent, not in the 1 or 2. radicall. Neverthelesse I find אפקד, ילך and הלך, אפקד & הפקר &c. but these are special anomalies, neither make any general *anomalie* of consequence or weight.

Now the greatest doubt which may arise from the former principle, (being hitherto omitted by grammarians, who make divers rootes of מזה and מזה &c.) in my opinion will soone bee resolved, and whatsoever clouds of darknesse may seeme to arise, will easily be expelled by a cleare sun, shewing many hundred examples for it : And if the Lord spare my life, I shall as my other occasions will permit, give the reader good satisfaction in this particular. Thus we have spoken of the first anomalies of letters : now the second, touching anomalies of vowels, and the third of accents, can very easie be understood, after the aforesaid paragme is rightly set down, and then by a few generall rules of the Etymologie, it may be reduced into a plaine and easy method.

On Chap. 13. & 38.

THESE two chapters are in the grammar superfluous, because the particles are altogether nounes, and have their roots, and are exercised as nounes: few onely excepted, which are called *inseparables*, and are onely *servile letters*, & *Im* at the end is but the affix *Om* with a *vau paragogic*. Now their significations are very sparingly let downe, every one of them having diverse other significations, which are not here let down. And therefore are to be taken & demonstrated out of the text of holy scripture, so that these two chapters belong rather to the Concordance then to Grammar.

And here our author puts an end to the *Etymologie*, and begins the *Syntaxis*, but indeed neither well nor rightly, because the whole 2. 4. and 6. chapters belong unto *Etymologie*. Now the Reason wherefore he hath placed them in the *Syntax*, is because according to the latine and Greek the order of *Syntax* standeth thus. But the truth is, neither he nor *D. Buxtorfius*, nor *Trostius* my learned master, nor the rest (howbeit many have so don) have don wel in using such an order. My reason is, because this construction, here in the orientall tongue, is not of two sundry words, but of one; which receiveth onely a letter before, or 1 two or 3 after it. And so maketh not two words but one. For it is well known, that one word cannot make up rules in the *Syntax*. Seeing therefore it makes two words of signification, why then have not Grammarians made a chapter a part of the *prefixes* as well as of the *affixes*. I know wel enough that they saw, the same would be a fancy, and therefore left it out. had they seen so much touching the *affixes* they would have don the like, being no lesse a fancy every way.

It is most certaine, (and so much I could demonstrate by reasons,) that the Hebrew Bible could be much better and farre more easily understood, if there had never been set to the letters so many vowels, to wit five long, five short, and five usually named their ministers, besides *dagees lene & forte & matsiq*; for howsoever some thinke, that sundry words of the holy scripture having various significations, without them would not be rightly taken, yet the contrary is wel known to men skilful enough in that tongue. Besides were there any weight in this objection, the same might be layd against *vowels*, for as the same by the same words yet make divers significations, so men sometimes are misled by them also: *tis good*

סִבְבָּה *soveba* תִּפְקֹד active and passive.

But seeing it is now in common use (as with Christians so among Jewes also,) to have Bibles with points, & those 15 points through their great variety having been hitherto more feared & scrupled, then there is any ground or reason for it, I have thought good, here at the end of my *Annotations* to this Grammar of *Martinius*, to give a hint upon that hardest point of *Etymologie*: and the rather, because, without ostentation be it spoken, I do conceive, I have through studie and observation obtained some skill in this particular, the like by other men hath not as yet beene published. And if my opinion faile me not, as exact and sufficient a way, as can be set forth by any, for the understanding of the vowels.

The generall rule is this, that all mutation of vowels, I say al without exception, must never be demonstrated out of nouns, verbes and particles, not from the construction of them, neither treated of in *impertinent* parts of Grammar *orthographie* and
Syntaxis

Syntaxis (howsoever many have so done) but onely in *Etymologie*, and the mutation demonstrated out of the nature of 1 vowels, whether short, or long, and their ministers. 2. accents. 3. fillables, which of the two last I have shewed at the beginning of my annotations.

The speciall rules are : first there are 3 degrees of points : five long, five short, and five servants or ministers of the long and short vowels together.

The second speciall rule is, All long vowels are of one nature, so that what is to be said of one, is to be said and understood of all : the same is true of the short, so likewise of the servants, so far as they stand as servants to the vowels, they are all of one nature.

The third speciall rule is, All long vowels without exception can be altered : the like is to be understood of all short vowels, and the same of all servants to the vowels.

The nature of the five vowels generally is, that they absolve a fillable, that is, to stand alwayes after the consonant in that fillable, so that no consonant may come in the same fillable after the long vowel, nevertheles two or three consonants may goe before that long vowel without any prejudice or hurt therunto. as, *bā*, *bē*, *bī*, *bō*, *bū*, *blā*, *blē*, *blī*, *blō*, *blū*, *strā*, *strē*, *strī*, *strō*, *strū*.

Secondly: the nature of the 5 short vowels generally is, that they can never absolve a fillable, that is, stand at the end of a fillable after all consonants, but still some consonant after them. And like as they may have one two or 3 before, so the like after them if occasion be as, *bal*, *bel*, *bil*, *bol*, *bul*, *bral*, *brēl*, *bril*, *brōl*, *brul*, *spral*, *sprēl*, *spril*, *sprōl*, *sprul*, *sprāl*, *sprēl*, *spril*, *sprōl*, *sprul*.

The nature of the 5. servants or ministers to the vowels generally is, to stand under or beneath any letter that hath no vowel, if that consonant either go before or follow a long or short vowel.

Here two things are to be observed 1. four letters that is א ו י ה cast sometimes away their vowels, so likewise the servants of the vowels. And in doing so, there is made an anomalie in the fillables, so that whereas it was a long fillable before, it becomes a short, or if formerly a short, now it is made a long: as ברא in place of בראתי in place of בראתי.

Secondly the nature of the *tonic accent* is, that if a long vowel have after him (which is contrary to its nature) a consonant with a servant, the *accent tonic* comes in between them, and then being mediators, a long vowel with a following servant and a consonant may well stand together, the which otherwise could not be. And again standing by a short vowel, it gives him the nature of a long vowel, that it may finish a fillable: the which thing by a short vowel *meteg* likewise doth, but never by the long. Or else it must be under the form of a *tonic accent*, which many times stands in the place of a pure *meteg*, for example at the end thus מְקוֹם הַקִּים פֶּקֶד דָּבָר

תְּקִימָנָה & תְּקִימָנָה בְּטוּחָתִי in the midst

תְּקוּמָנָה פִּקְתָּה batbaabt i, taqemna, taqymna,

sgoodna, saquumna. In the short vowels. מַיִם majim:

יְקָמוּ יֶאֱהָל obsel נֶאֱיַץ niets מֶלֶךְ melok

jaquumu. All which I have shewed in my annotations out of the

the 3 first verses of Genesis, and largely spoken of and declared, as I think, sufficiently: and belongeth that fundament of mutation to orthography.

יְהוָה לֹפֹתָהּ עֲנִיָּהּ בְּרָחֶהּ בְּרָחֶהּ ^{cntrbbntcrnstntnpl}
^{o:u:aa:u:o:a:iooi-}
 tani. The mutation it selfe belongs unto the Etymology. And as there be 3 sorts of points, so there are 3 sorts of mutation, according to this following order.

First there is a permutation, or as we may call it, an alternation, when one long vowell in place of a long, one short of short, one minister in place of another is simply altered, as \bar{a} for \bar{e} \bar{i} \bar{o} \bar{u} so a for e i o u . &c. Only it must be noted, that this permutation is restrictively to the vowels long and short, the reason is, because the servant may not have the liberty which the master hath. Hence, *fatba gnuba* are no where else but under the last letter in place of a (-) which should stand there. 2. A simple *sheva* never stands more usually then beneath a consonant which is not guttural, if otherwise, it is extraordinary, and an anomalie.

Thirdly that the three compounded servants viz. ־־־ stand commonly under a guttural: if beneath others, extraordinary and anomalically. And because that is seldome, it is therefore very fit, that all examples of that anomaly should be set down amongst the grammar rules. In the long and short vowels there is no such restraint or limitation as being all masters, and have a greater priviledge & liberty. For this you have in the Bible many examples, that all the vowels long and short, none excepted, are to be understood according to this rule. If you would know a reason for this, I answer, it is because of the Euphonic and sweet pronunciation. And therefore what Grammarians soever heretofore have brought any examples of this permutation either in vowels long or short, or given any other reason touching

their servants: or briefly, have propounded other reasons, rules, or grounds thereof, they have not done wel, because most, or at least the most judicious Grammarians do teach, that the mutation of *heva simple* into that compounded (◌̣), (◌̣◌̣) and (◌̣◌̣◌̣) is for euphonic sake, namely thereby to helpe the guttural letters, that they may be pronounced ful out of the throat, which thing otherwisemencould not wel or fitly do.

Now this first degree of mutation is so frequent in holy scripture as there is hardly any line in the hebrew text, but there are some examples to be found thereof: and this first degree consisteth in *subordinate* vowels, that is to say, the long vowel for the long, so the short for the short, and not when out of a long vowel is become a short, no master for the servant, nor servant for the master, but each in his ranck, long for long, short for short.

The second sort or degree is the true mutation into the *contrarie*, that is to say, a long vowel is made a short, a short a long, as, \bar{a} made \bar{a} , \bar{e} , \bar{i} , \bar{o} , \bar{u} , this mutation many times is *sufficient*, yet commonly ye finde not \bar{a} standing directly for \bar{a} but \bar{e} , \bar{i} , \bar{o} , \bar{u} , nor \bar{e} for \bar{e} but \bar{a} , \bar{i} , \bar{o} , \bar{u} , &c. And if so, then you are to take notice, that the first generall permutation is come into it, and after a mutation presently followed a permutation. Now this mutation is ordinarily done, 1. if out of a long syllable with a long vowel becometh a short syllable, as of *mlakah*, is *mlaktah*,
 מַלְכָּה מַלְכָּה *bhemā* בְּהֵמָה *bhemā* בְּהֵמָה

Or again if out of the short fillable with a long vowel and a mediating *accent tonic*, that *tonic accent* in any cause must passe away from the long vowel then out of that long vowel cometh the short: as of
 senaar

his Annotations.

senaat שֵׁנַת is *senat* שֵׁנַת and עֵץ קִיץ becōmeth עֵץ קִיץ and thus many more.

Here ye see that all Tleri one alone excepted viz: (אֵי, which Grammarians make (אֵי) but without reason) after this mutation of a long vowel into a short, do make the permutation likewise. The mutation is made because the mediator is passed away, and the fillable being before short, could not but remain so stil, following necessary by reason a *dagga* compensative, & thus a long vowel becomes a short.

II. This mutation is made, when a short fillable with a short vowel becōmeth a long, or out of a long fillable with a short vowel & a mediating *accent tonic*, that accent is put away, then the short vowel becōmeth a long one. as out of פֶּקֶד פֶּקֶד commeth פֶּקֶדוֹ *faqad* viz. that (a) under פֶּ is made a פֶּ, the reason is, because that following *sheva* (howbeit not seen) is cast away, and soo of a short there is made a long fillable: for דֹּ doth not having a vowel before, but now taking וֹ doth cast away his servant of the vowel, and taking unto it the accent, which stood before by פֶּ & hence that (-a) without accent not being able to make up a long fillable, must necessarily become a long vowel: for, it cannot otherwise but become a long fillable, where the following consonants take their own vowels.

By the same reason of מֵצֵאֵהִי בְּרֵאֵהִי גֵלָה בְּרֵאֵהִי (and a thousand others of the like nature) is made מֵצֵאֵהִי בְּרֵאֵהִי גֵלָה בְּרֵאֵהִי because the four quiescent consonants doe usually cast away the servants

Christian Ray, Berlinas his Annotations.

This nature of the mediator accent tonic ceaseth by long vowels, following a quiescent letter, & by the short, following a moveable consonant: and thus well observed many doubts are cleared.

The third and last degree is *contractio syllabarum*, a contraction of fillables, the which cannot otherwise be done, but that out of two vowels long or short there is made one *sheva*: or two *shevas* into one short vowel: is therefore twofould. 1. any long or short vowel may be contracted into a *sheva* the servant: but here now the distinction is not between master and master, but between the master and the servant.

Again if there come two *shevas* together, simple or compounded, for the first, whether simple or compound, any one of the short vowels may be taken, and sometimes for the second, but if three come together, then ordinarily for the second: howbeit it may be so for the first sometimes likewise.

The first is thus to be understood, namely a long or short vowel is contracted into its servant, if it be occasioned through a multiplicity in making up of new fillables, that is two for one, three for two, four for 3: and that in such a case the tonic accent passeth to the following letters of the fillables. And then to the end that so many fillables may be avoyded, of two fillables is made one, of 3 two, and the like. But if the accent remaine still in the place and move not, then there is made no such contraction, or if the accent come back, the vowel then returneth.

Some doubts and exceptions can and must be resolved in a full Grammar, here it cannot be resolved.

Kind reader.

Thou mayest perceive by my broken phrases, that I am no English man, nor indeed have I yet attained much skil in that tongue. This is the first thing that ever I did in english. Now my desire is, to improve the little knowledge I have in it by my own practise, I would not willingly make use of other men for translation. At the present my request is that thou wouldest be pleased to passe by in love, whatsoever thou shalt finde wanting, to good expressions, and I hope very shortly to make thee amends by setting forth some more work in a better stile, and more for thy furtherance in the knowledge of the Hebrewall language. Farewel.

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